

ADMINISTERING THE SENIOR
DEPARTMENT OF THE
CHURCH SCHOOL

BAROLD L. DONNELLY

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ADMINISTERING THE SENIOR DEPARTMENT OF THE CHURCH SCHOOL

By
HAROLD I. DONNELLY

A Textbook in the Standard Leadership
Training Curriculum, Outlined and Ap-
proved by the International Council of
Religious Education

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THIS BOOK IS AFFECTIONATELY DEDICATED TO MY
FIRST AND GREATEST TEACHER OF RELIGION
MY MOTHER

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EDITOR'S INTRODUCTION

"THE curriculum is ninety per cent teacher."

This assertion is being made by Christian educators with more and more conviction. If the statement is essentially true, the development of a consecrated and skilled staff of leaders is the first responsibility of a teaching Church. The past decade has witnessed a rapid improvement in curriculum materials and many have expected that, in some mysterious way, teaching methods would advance automatically. But too often these better materials in the hands of untrained leaders have produced disappointment and discouragement. In every case the training of leaders for the teaching task must parallel the introduction of a higher type of curriculum.

Denominational education boards are therefore laying greater stress than formerly upon the training of a leadership qualified for the educational work of the local church. Their efforts, through both denominational and interdenominational channels, have not been without reward. The past ten years have seen a remarkable increase in the number of leaders in training. The chief problem confronting the friends of leadership training to-day is how to develop actual skill in teaching rather than a mere verbal acquaintance with a few psychological laws.

The total program of training carried forward by the denominations, severally and coöperatively, includes four leadership curriculums: The Interna-

tional Reading Course, The High School Leadership Curriculum, The Standard Leadership Curriculum, and The Advanced Leadership Curriculum. Each of these has its distinct purpose and field.

The Standard Leadership Curriculum, for which this text is prepared, is designed for the training of all persons who are engaged in leadership in any phase of the local church's educational program. It is organized on the basis of course units, each of which covers not less than ten fifty-minute periods. Each student in training, in order to receive a Standard Leadership Diploma, must complete twelve courses. Of the twelve courses required for the diploma, nine are prescribed and three are elective. Of the nine prescribed courses, six are general and three are specialization units.

In making available for this total leadership training program materials which are educationally sound and relatively inexpensive, the Leadership Training Publishing Association is rendering a unique service. This Association is an unincorporated group of representatives of the educational, editorial, and publishing agencies of "such evangelical denominations as may desire to coöperate in the purposes of the Association," which are "to prepare and publish, through the denominational houses, materials needed in the conduct of the leadership training program of the coöperating denominations." Through its various committees the Association selects writers, circulates outlines and manuscripts for rigid criticism, and publishes those which meet the high requirements of the present-day training program. The books al-

ready published are evidence of the past success and present standing of this coöperative Association.

This text, ADMINISTERING THE SENIOR DEPARTMENT OF THE CHURCH SCHOOL, is intended as a guide and source book for students pursuing course 63, "Senior Department Administration," which is one of the required specialization units for teachers in the Senior Department of the Church School. It has been prepared both to set forth a high standard in administration procedures and at the same time to present them in a way which is plain to the average Church School worker. It is more than a body of reading matter, since it includes many items designed to make the training course a real experience in thinking, in observation, and in practical activity on the part of workers in training.

The author, Harold I. Donnelly, is Professor of Christian Education in Princeton Theological Seminary, to which position he was called from the Department of Educational Research of the Board of Christian Education of the Presbyterian Church in the U. S. A. He has given particular attention to work with adolescents in both denominational and interdenominational circles and is therefore ably fitted to write a Senior specialization text.

It is the expectation of the Leadership Training Publishing Association that this text will meet with hearty approval, and that it will be the means of greatly increasing the efficiency of many Senior leaders in our Church Schools.

ERWIN L. SHAVER, *Chairman,*
Editorial and Educational Section.

AUTHOR'S INTRODUCTION

THIS book has been written with the purpose of raising the most important questions which face administrators in the Senior Department of the Church School. It attempts to present these questions with some background for discussion and with suggested readings which will help in the finding of answers.

The book presupposes the availability of certain reference materials and the possibility of each student's having first-hand experiences with a Senior age group in a Church School. All the discussions as far as possible should center in actual situations and should seek to reach practical conclusions.

The teacher using the book with a class will find the material adapted especially to the discussion method. Each chapter lists at the beginning the major problems to be considered and then carries some suggestions to be followed in preparing for the discussion. The teacher may expect each member of the class to follow these suggestions or may assign them to individual members, as seems best. A list of readings is given which may be used for special reports if so desired. These readings are taken from a small group of books all of which, if possible, should be available to the class.

In addition to this material the teacher should also secure suggestions from the various denominational headquarters. These suggestions will include materials on organization, on the various phases of work

in the Senior Department, and on leadership training. The teacher should secure these materials in ample time to use them in connection with the course.

The material in this book is the result of experiences in the Senior Department and in teaching this particular course in various Standard training schools. The material itself has been used in outline and in partial manuscript form in several schools. Both outlines and materials have been revised on the basis of these experiences. For help in thus trying out the materials, the author desires to thank Mrs. Deborah Clark Warriner and Rev. George Nesbit McClusky.

The author is also indebted to a large number of other individuals who have helped in various ways. Especially does he appreciate the work done by several groups of leaders in the Senior field in the collection of the problem situations used at the end of each chapter.

The reference library suggested for use with the class is as follows:

*Bower, William C., "Religious Education in the Modern Church." Bethany Press, 1929.

Cope, Henry Frederick, "Organizing the Church School." Richard R. Smith, Inc., 1923.

*Moore, Mary A., "Senior Method in the Church School." Abingdon Press, 1929.

*Munro, Harry C., "The Church as a School." Bethany Press, 1929.

Stout, John E., "Organization and Administration of Religious Education." Abingdon Press, 1922.

Vieth, Paul H., "Improving Your Sunday School."
Westminster Press, 1930.

Fergusson, E. Morris, "Church School Administration."
Fleming H. Revell Company, 1922.

The Christian Quest Materials

I. Basic Materials for Leaders (These are recommended for every leader of youth.)

"What to Do in Using the Christian Quest Materials" (An Introductory Pamphlet)

1. "Qualities of an Effective Leader"
2. "How a Leader Proceeds with a Group"
3. "How to Study Individual Growth"
- *4. "How a Leader Uses Organization"
5. "Program Suggestions for Group Leaders"

II. Resource Materials for Leaders (Each leader selects pamphlets from this list according to enterprises under way in his or her group.)

- *6. "Youth at Worship"
7. "Youth and Recreation"
8. "Youth and Dramatics"
9. "Youth in Camp"
10. "Youth and Story-Telling"
11. "Book Friends of Youth"
12. "Youth and Debating"
- *13. "Youth in Coöperation" (A Manual of Coöperative Young People's Work)

*"International Standards in Religious Education."
(Standards for Intermediate, Senior, and Young People's Departments, or combinations of departments in the Young People's Division of

the Sunday Church School. Price, 20 cents; ten or more, 15 cents each.)

- *Special denominational materials on Senior organization, methods, and leadership. (Write for these to the headquarters of each denomination.)

HAROLD I. DONNELLY.

Princeton Theological Seminary,
January, 1931.

* The materials starred above represent the minimum reference requirements.

CHAPTER I

THE PLACE OF THE SENIOR DEPARTMENT IN THE CHURCH SCHOOL

Problems of the Chapter

1. The Meaning of "Church School."
2. Leadership of the Church School.
3. The Purpose of the Church School.
4. Grouping to Accomplish the Purpose.
5. Objectives of the Senior Department.

Preparing for the Discussion

a. Make a complete list of all organizations connected with your church which might be included as parts of the Church School. Indicate those which particularly deal with boys and girls of Senior age.

b. Describe the age limits of the various organizations or departments within your Church School. On what basis were these age limits determined for your school? How far is there uniformity of ages for the organizations working with the Senior group?

c. Make a complete list of all the leaders in your church, classifying them as teachers, advisers, or administrators.

d. From your knowledge of the work of your Church School formulate a definition of purpose for the school as a whole. Be as fair as possible in this. Do not attempt to give a statement of the purpose as it should be, but rather try to define the purpose as it shows itself in the plans and work of the leaders.

e. Collect the various statements of purpose of your Senior organizations and put them together into an inclusive statement for the Senior Department. Criticize the adequacy of this statement.

f. Read the following:

Bower, "Religious Education in the Modern Church," Chapter II, "The Objectives of Religious Education."

Cope, "Organizing the Church School," pages 71-73, on grouping; pages 94-96, on coördination.

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Fergusson, "Church School Administration," pages 19-22, on organizing the pupils, and Chapter X, "The School's Religion."

Moore, "Senior Method in the Church School," Chapter II, "Aims of Religious Education."

Munro, "The Church as a School," pages 32-40, on the meaning of Christian education; pages 53-65, on grouping.

Stout, "Organization and Administration of Religious Education," Chapter III, "The Aims of Religious Education," and pages 139-141, on the meaning of "Church School."

The Meaning of "Church School." Many disagreements arise because we do not understand one another. In our study and in our discussions we need to spend more time in the careful definition of the terms we use. This is particularly true of certain words and phrases that are constantly recurring and that are, therefore, seldom defined. Among these the term "Church School" stands out prominently.

This term is used with two distinct meanings. One use confines Church School to the organization which meets primarily for Bible study on Sunday, commonly known as the Sunday School. The second definition of the term is much broader. It includes all the organizations within the local church that touch the lives of the children, young people, and adults from an educational point of view and are brought together into a working relationship through some overhead organization. Thus the Church School in a local church might include such group organizations as the Sunday School, the Christian Endeavor, the Boy Scout Troop, the Camp Fire, and several mission bands, provided there was some committee, cabinet, council, or other overhead organization which helped each group to work in coöpera-

tion with the others. The Church School is therefore "the church functioning in an educational way." The various types of Church School organization will be discussed in a later chapter.

Since the broad meaning of Church School is gaining in favor with leaders in the field of religious education, it will be used in this book. Students who prefer the narrower definition, will, therefore, need to interpret from their own viewpoint those sections in which the term is used.

Leadership of the Church School. The leadership of the Church School may be of at least three different kinds. Some leaders are intrusted with the work of teaching classes, such as classes in Bible study, mission study, and the like. The general term which is used for these is "teachers." A second group of leaders have responsibility for societies and clubs of various kinds, such as mission bands, Christian Endeavor Societies, Baptist Young People's Unions, Luther Leagues, and the like; Boy Scouts, Pioneers, Girl Scouts, and Camp Fire Girls; and local hobby or athletic clubs. For want of a better name these leaders may be called "advisers." The third kind of leaders are those who coördinate the work of teachers and advisers, set up the machinery of the Church School, and see that it accomplishes its purposes and runs with as little friction as possible. These leaders are the "administrators."

The administrators—or officers, as they are commonly called—occupy a very important place in the school. It is true that they may not have such close personal contacts with the pupils as teachers and advisers have, but their positions are no less responsible.

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Some leaders have come to believe that the success of the Church School or any part of the school depends even more upon the character of its administrators than upon the character of its teachers and advisers.

This course of study is prepared from the point of view of the administrator. With the enlarging conception of Church School purpose and organization the work of the officers is becoming more important and more difficult, making increasingly necessary careful training for this kind of leadership. The same training is also of great value for other leaders, teachers, and advisers, that they may better understand the whole task and become familiar with the principles and problems of an effective Church School, so that they may fit in their work as a part of the whole. All leaders who desire a thorough training in Church School leadership need to study the school from the point of view of its organization and administration.

Does the threefold classification of leadership suggested above seem adequate? How would you change it? Which type of leadership do you consider the most important? Why? What reasons can you give for the study of administrative problems by all leaders? How far should the administrator study the problems of others?

The Purpose of the Church School. The character of an educational institution is largely determined by its purpose. In the general field of secondary education there are various kinds of educational institutions which illustrate this fact. Some schools have as their purpose the preparation of boys and

girls for college. Others aim to provide their pupils with an education which will fit them for commercial positions or for positions in other vocations. The work of these institutions is determined by the purpose which each has set for itself. The schools of the Early Church were organized to prepare boys and girls, and men and women, for membership in the Church. This purpose determined the character of the schools.

In much the same way the work of a Church School to-day is determined by what the leaders conceive to be its purpose. Even though this purpose may not be written down in definite form, it is there, nevertheless, directing everything that is done. For this reason it is of great importance that the purpose of the Church School be given careful consideration.

What Is the Purpose of the Church School? A group of Sunday School teachers were discussing the question of purpose some time ago, trying to define for themselves the actual purpose of the Church Schools which they knew. In working out their definitions they listed the following purposes:

- a. "Our purpose is to teach the Bible."
- b. "The purpose of our school is to prepare for Church membership."
- c. "One purpose is to keep boys and girls off the street."
- d. "Some believe that the purpose is to take care of the child while the parents are getting ready to attend church."
- e. "The purpose of the Church School is to help boys and girls to live as Christians."

After the members of the group had completed this list they went back to evaluate the items and decided that, with possibly one exception, none of these statements were adequate. Which of these purposes do you think inadequate, and why? Which seem most nearly adequate?

It is evident that not every purpose will prove satisfactory. If the purpose we accept is inadequate in any way, it follows that the work we do will probably be inadequate in the same way and to the same extent. It is therefore important not only to determine a purpose but to determine a purpose that is adequate in every way, both from the point of view of historical Christianity and from the point of view of the needs, interests, and characteristics of children, young people, and adults.

A group of Senior boys and girls were discussing the question of purpose. After many attempts they decided that the purpose of the Church School ought to be: "To help boys and girls to live up to the standard of Christ." At the same time the members of a group of leaders were discussing the question in another room, and they determined upon the following statement: "To help boys and girls to develop Christian character." In what ways are these two statements of purpose similar and in what ways do they differ? Would you consider either of them an adequate statement of purpose?

The Committee on International Curriculum of the old International Lesson Committee, in preparing experimental plans for a new curriculum, formulated the following more or less tentative definition of the purpose of Christian education, which, of course,

would also be the purpose of the Church School: "The objective of religious education from the point of view of the evangelical denominations is complete Christian living, which includes personal acceptance of Christ as Saviour and his way of life, and under normal circumstances membership in a Christian Church; the Christian motive in the making of all life choices and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles."

Study this statement of purpose from the point of view of its adequacy. What various elements does it contain? How does it compare with the purpose of Jesus Christ? How well does it meet the needs of all individuals? What is its point of emphasis? What restatement, if any, would you make in order that it might be adaptable to your own Church School? For a more recent and more complete statement of purpose, see the Appendix, pages 182, 183.

Grouping to Accomplish the Purpose. The mere statement of purpose, however, no matter how complete it may be, will not be effective unless effort is made to accomplish that purpose in the lives of boys and girls. The second step, therefore, is a restudy of the boys and girls themselves, in order that we may see what they need and what interests they have which we may utilize in helping them to attain the goal of Christian living.

As we study individuals we find that certain periods of their development are defined by similarity of characteristics. In other words, life naturally falls into groupings. We have come to recognize three major divisions. The first of these we call child-

hood, the second, youth or adolescence, and third, adulthood. In the field of general education we have learned to distinguish between these major age groups and to adapt materials and methods to their interests and needs. We find the same general divisions within the Church School, and for purposes of organization we have classified them into three divisions: the Children's Division, the Young People's Division, and the Adult Division.

Within each of these major age groups there are certain rather well-defined stages of development. In the period of adolescence, for example, there is the stage of early adolescence, covering practically the years twelve, thirteen, and fourteen. This is followed by a period, distinct in many ways, which is called middle adolescence and includes the fifteenth, sixteenth, and seventeenth years. This period in turn develops into the third period, known as later adolescence, which includes the years from eighteen to twenty-three. It is well to remember, however, that these age limits are not clearly defined but only approximate; the different periods vary considerably with different individuals. General education is recognizing these natural age groups by supplying three types of schools: the junior high school, the senior high school, and the college or university.

The Senior Age Group. These natural groupings furnish the basis for the pupil organization of the Church School. In our present study we are concerned particularly with the second grouping within the period of adolescence, which covers the years from fifteen to seventeen inclusive. In the Church School organization this is known as the Senior De-

partment or Section of the Church School. Every leader, no matter what his responsibility may be, should become familiar with the characteristics of the boys and girls who belong to this age group. It is impossible in this course to spend any time in a detailed consideration of these characteristics. Such study belongs in another unit of the Leadership Training Curriculum. For the purpose of administration, however, we should realize that the boys and girls of the Senior years form a group that is distinct from the younger or Intermediate age, and also from the older or Young People's group. Very often this definiteness of grouping is not recognized in the organization of the Church School. The result of this failure to recognize the characteristics of Senior boys and girls, and the necessity for organizations and materials adapted to their needs and interests, has been a general loss from the Church School of the boys and girls of these ages.

From your experience and study make a list of the outstanding characteristics of Senior girls and boys. Note especially those characteristics in which they differ from Intermediate girls and boys and from Young People.

Objectives of the Senior Department. We have discussed the importance of the right purpose in connection with the Church School as a whole. If this purpose is to be made effective in the lives of boys and girls we must also take into consideration the various age groups. Each of these age groups will need to translate the purpose of the Church School as a whole into a purpose or objective for itself in

terms of the needs and interests of its members. It is important that we decide upon a purpose that is adequate for the boys and girls of the Senior age group. The general statement of purpose will not suffice. Only as we talk in terms of the actual needs of our girls and boys can we hope that they will accept for themselves a purpose that will affect their everyday living.

A study of the characteristics of Senior girls and boys shows a rapid increase of self-confidence and self-reliance and a desire to exercise freedom of choice upon the basis of their own judgments. These characteristics, as compared with the characteristics of younger groups, have led some wise leaders to say that "when we think of our work in the various age groups, we may well make the following distinctions: work *for* Beginners, Primary, and Junior children; work *with* Intermediate boys and girls; work *by* Senior boys and girls and Young People." This is a simple key, but it is very suggestive, although it cannot be strictly applied in a day that recognizes pupil participation as essential in even the earliest years.

In the statement of objectives for the Senior Department the boys and girls themselves should have ample opportunity to express their own judgments. In fact the objectives in their final form should be the expression of the judgment of the group. This judgment may be arrived at by the discussion in the Senior group of such questions as the following:

1. What do boys and girls of your age want most?
2. What do you, as a group, want most?

3. Which of these things do you think are the most worth while? Why?
4. Which are the least worth while? Why?
5. What can the Church do to help you in reaching your personal objectives?
6. What can we do in the Church School to help other boys and girls here and in other lands?
7. On the basis of these questions what do you think should be the purpose of the Senior Department of the Church School?
8. What passages of Scripture most clearly express this purpose? (See Matt. 20:28; Luke 2:52; Phil. 4:8.)

These questions are merely suggestive. What other questions would you formulate which might be helpful in guiding the Senior group as it determines its purpose?

Statement of Senior Objectives. A group of leaders of Senior boys and girls attempted to state objectives for that age group. Their list is given, not as a final statement, but as suggestive of an approach to the problem:

1. To develop a mystical appreciation of fellowship with God which will lead to a passionate desire to serve him in home, school, church, and community.
2. To accept Jesus Christ as personal Saviour, Lord, and Example.
3. To develop an appreciation of the purpose and program of the Christian Church and a willingness and ability to accept a definite share in its work.

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4. To develop an appreciation of the Bible as a source of help in Christian living and an ability to use it as such upon the basis of a systematized knowledge of its contents.
5. To interpret all social contacts in a Christian way, leading to the development of a normal, healthy sex life and to the establishment of habits of moral self-control.
6. To develop a Christian philosophy of life which will meet all the situations of everyday living in a Christian way.
7. To discover a central and dominating life purpose and seek that life occupation which will give it the best possible expression.
8. To participate intelligently and joyously in Christian fellowship within the age group and with members of other age groups, both in the local church and interdenominationally, and to work effectively for the extension of such fellowship throughout the world.

What changes would you make in these statements? How can you make them more definitely Senior objectives?

Relation to Purpose of the Church School. If the purpose of the Church School is to be effective in all its departments it must guide in the selection of the objectives for each department. The relationship will be evident if we think of the Church School purpose as the major objective and of the purposes of the departments as minor objectives, which are to be attained as steps in reaching the major objective. In terms of the football field the Church School objective

is the goal. The objectives of the departments may be compared to ten-yard lines, which must be crossed before the touchdown can be made. Like any analogy, this cannot be pressed too far, for some Senior girls and boys may be nearer the major objective than are the Young People or adults. The major objective will probably be in terms of the ideals to be achieved. The minor or specific objectives, on the other hand, will be an interpretation of these ideals in terms of the needs, interests, and characteristics of boys and girls at the varying age levels.

In the statement of objectives for the Senior Department this relationship to the Church School objective may be maintained either by considering the Church School objective first and using it as a basis for the objectives of the department or by postponing a consideration of the Church School objectives until the departmental objectives have been tentatively determined. This second procedure has the advantage of allowing the boys and girls more freedom in deciding upon their objectives. Before the final decision is reached, however, they may well take the Church School objective and relate to it, as closely as possible, their own statements of objectives. If the statement of the Church School objective is adequate it will be inclusive enough to cover any statement of Senior objectives in the realm of Christian living.

WHAT WOULD YOU DO?

a. "At a church where I was pastor, I found the young people meeting with the adults and I attempted a separate Senior organization. It was very hard to get coöperation from the older people. They objected strongly on the ground that

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when the young people were taken out of the main assembly much of the life and enthusiasm was lost and the singing was very poor."

b. "In a small country Sunday School there was no expressional service other than a week-day business meeting of an organized class. After going to a Young People's summer conference, one of the class members brought back an idea which led the group to extend an invitation to all in the Sunday School to meet with them on Sunday evening. Now usually one or two older Juniors, all the Intermediates and Seniors, and about half the Young People are there. The problem of 'what topics' is being solved by using Intermediate, Senior, and Young People's topics respectively on the evenings planned for the Intermediate, Senior, and Young People's Departments of the Sunday School, which though small (six to eight) are active both in the Sunday School and in the society."

c. "The Intermediates, Seniors, and Young People were meeting together for the opening worship period of the Sunday School. The attendance was very poor. The Intermediates were given a room of their own, and the Seniors and Young People were left together. Since then, six months ago, the attendance in each department has increased over 50 per cent."

d. "There has been no Senior Department in our Church School because of inadequate leadership. Recently the boys and girls have asked for a department of their own. The demand is all the more urgent because of the effective Senior organization in a near-by church which is very attractive to our boys and girls. Should those in authority listen to the request of the boys and girls? What can we do about leadership?"

CHAPTER II

MATERIALS ESSENTIAL IN A COMPLETE PROGRAM FOR SENIORS

Problems of the Chapter

1. What Is a Complete Program?
2. The Basis for the Selection of Program Materials.
3. Discovering Program Materials Coöperatively.
4. Worship Materials.
5. Study Materials.
6. Service Materials.
7. Fellowship Materials.
8. Recreation Materials.
9. Difficulty of Classifying Program Materials.

Preparing for the Discussion

- a. Make a complete list of all the kinds of programs used in your Senior Department, including the Sunday School and all the other Senior organizations.
- b. On the basis of your own experience describe the interests and the needs of Senior girls and boys. Ask some Senior girls and boys to make similar lists, answering the questions: "In what are girls and boys of your age most interested? What do you think they need most?" Compare these lists with your own.
- c. List the things that are done in the worship services of your Senior Department. (Include here and in the following questions all Senior organizations.)
- d. Make a list of all the courses of study used by your Senior boys and girls.
- e. What are the service activities of your Senior Department?
- f. List the recreational activities of your Senior Department.
- g. Read the following:
Bower, "Religious Education in the Modern Church," Chapter V, "The Content of Religious Education."
Cope, "Organizing the Church School," Chapter XXI, "The Problem of Lesson Selection."

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Fergusson, "Church School Administration," Chapter V, "The Course of Study and Expression."

Moore, "Senior Method in the Church School," Chapter I, "Religious Education and the Senior High School Age"; Chapter XII, "General Problems of Curriculum Study"; Chapter XIII, "Curriculum of the Senior Department of the Church School."

Munro, "The Church as a School," pages 40-48, on the materials of a program.

Stout, "Organization and Administration of Religious Education," Chapter IV, "A Program of Religious Education."

Christian Quest Basic Pamphlet No. 2, "How a Leader Proceeds with a Group."

What Is a Complete Program? The word "program" is often used rather loosely. Frequently it refers only to what is to be done at some particular meeting. In speaking of the Senior program, however, the word is used in a much broader sense to include all the materials, activities, and the like which are selected to accomplish some definite purpose. The word itself comes from two Greek words meaning "to write before." This original meaning indicates a definiteness about a program which is often forgotten. There is no indication in the word, however, as to the length of time involved in a program. A program may be planned to cover one meeting, one week, or an entire year, depending upon the kind of program and the purpose which it is expected to serve.

A word closely related to program, but used even more loosely, is "curriculum." In its strict sense a curriculum is a selection from a program of studies for a group of students with the same educational objective, as, for example, the leadership training curriculum, which is a selection of activities from the

program of the Church School for those students who are in training for leadership. In a second sense the curriculum of religious education for an individual is the sum total of the experiences which contribute to his religious education. There is a vast difference between curriculum, used in this sense, and program. The program is the materials and activities supplied by the Church School. The curriculum is the experiences of the individual arising, in part, from participation in the program.

A third definition of curriculum, which has been tentatively adopted by the Educational Commission of the International Council of Religious Education as a working basis, is as follows:

"Growth in character and personality takes place through experience in situations which involve learning possibilities. The curriculum consists of the experience of the learner in such situations, consciously selected or initiated for guidance and enrichment, . . . as: an analysis of the elements in the situation itself, educational method, the past experience of the learner and the teacher, the experience of the race, measures of achievement. A curriculum of religious education deals with situations, involving Christian purposes and Christian fellowship, in which the learner should find the right response through the personal power of God. It consists of a series of activities which lead the learner into control of life experience in terms of Christian living, together with the method, material, and other means which are essential to the achievement of this end" ("A Coöperative Curriculum Enterprise,"

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published by the International Council of Religious
Education, page 11).

What, then, is meant by a program for Seniors? Illustrate the meaning by actual practice in your own Church School. How does a complete program differ from any other kind? What is the meaning of "a complete program for Seniors"? Illustrate the difference between program and curriculum.

The Basis for the Selection of Program Materials. The term "materials" is used in a very broad sense to include many things. Without going into detail regarding the kinds of materials or the types of materials in a complete program, let us think of the word as including everything that a leader would use with his group of boys and girls. But before a leader can determine what kind of materials will be needed in a program, he must decide upon what basis he will select his materials. One basis for the selection has been suggested in our discussion of the meaning of the program. The complete program for Senior boys and girls will have a definite purpose toward which it is working. This purpose will naturally be a determining factor in the selection of program materials.

Why should a leader be influenced in his choice of program materials by the purpose which has been set for his group? Illustrate from your own experience, either as a leader or as a member of a group, how the purpose of a group will determine the materials which are used in its program.

But the purpose of the program is not the only factor which determines the selection of materials. In addition to an objective, a program must also have

a place from which it starts. The Senior program should plan to take boys and girls from where they are to the objective which they have set for themselves. Thus, the second element in determining the materials of the program will be the needs, interests, and characteristics of the boys and girls themselves.

Why is it important that the needs, interests, and characteristics of the boys and girls be considered in the selection of program materials? Give illustrations from your own experience that will indicate the necessity of thinking of these needs and interests in the choice of program materials. Can you cite any program success or program failure that has resulted from following or from disregarding this principle?

It is impossible for us in this course to consider how a leader will go about discovering the needs and interests of his group. This is the province of another unit in the Leadership Training series. It should be evident, however, that mere theoretical knowledge of the characteristics of any age group is not sufficient. This must be supplemented very largely from intimate and personal knowledge of the individual members of the group. In addition to this, the skillful leader will help each member of the group to express his own interests in various ways and will be quick to utilize this interest in the selection of program materials.

Is it or is it not possible to disregard all theoretical knowledge and use actual acquaintance with the group as a basis for discovering interests and needs? How would you, as a leader, go about discovering the interests of the members of your group? What

plans would you follow which would allow them to express their interests?

In regard to the selection of materials to meet the needs of girls and boys, the leader will consider two factors. In the first place he will want to be sure that his materials are sufficiently broad in their scope to meet all the needs. This will demand a careful balancing of materials and a close study of the changing needs of the group. The second factor will be a consideration of the other agencies through which the boys and girls are receiving materials that will help them in reaching their objective. The materials selected for the Church School program will naturally supplement rather than duplicate any of these other activities. The result should be that the experience of the group will be complete.

How would you go about discovering what specific needs of a group were not being adequately met through all their activities? Illustrate from the experience of your own Church School some ways in which this is being done. If you were the teacher of a Sunday School class which met during the week, how would you determine the basis upon which you would select the program materials?

Discovering Program Materials Coöperatively. Having determined the basis upon which the selection of program materials should be made, we may proceed to a discussion of the various types of materials that should be included in a complete program for boys and girls of Senior age. The choice of these materials has often been made by adult leaders themselves. The result has been that the materials fail to give satisfaction, not only because they have not been

selected upon the right basis but also because they are not sufficiently broad in their scope, since they lack the point of view of the boys and girls who are expected to use them.

Certain leaders, realizing this, have followed a coöperative method in determining program materials. The group, having met together and decided upon its own purpose, follows this by a discussion of the activities and experiences necessary if it is to accomplish this purpose in the lives of its members. The leader lists the materials suggested and then the group makes its final selections from this list.

Experience with a number of groups indicates that, in general, the lists of materials suggested by various groups will be similar. This is the result which would be expected, since individuals are similar in their general characteristics. In the following paragraphs a basis of classification of these materials is suggested. The leader will remember, of course, that any classification must necessarily be somewhat mechanical and unsatisfactory, due to the complexity of life and the impossibility of a simplified analysis of its activities.

What reasons can you give in favor of determining program materials coöperatively with the group? What reasons are there against such a method? Illustrate by any experiences that you may have had in the coöperative selection of program materials. Upon what different bases might program materials be classified? Which of these would you select and why? (The basis of classification may be found in the needs of boys and girls, as the fourfold life classification; in content of materials; and so forth.)

Worship Materials. Leaders who have prepared lists of materials with the help of their groups have discovered items which may be included under the general classification of worship materials. The importance of worship in a complete program for Seniors is becoming more and more evident to those who are in charge of the work of the Church School. Since the problem of worship programs usually falls to the superintendent for solution, a more detailed discussion of how worship may be made effective will be undertaken in Chapter VI. At this point we are interested merely in collecting the various materials which may be classified under the heading of worship.

As you think over the worship programs in your Church School, what materials are used in those programs? A group of Sunday School superintendents recently faced this question. After they had listed such usual materials as prayer, Scripture, hymns, music, and the like, they faced the problem of continuing the list. Would you or would you not add to the list the offering, silence, the superintendent's speech, dramatizations, pageants, and music by the Sunday School orchestra? What other materials would you add?

Study Materials. In the history of the Church School strong emphasis has been placed upon study materials. This has been due in large measure to the purpose of the Sunday School as it has developed since its foundation. Teaching the Bible has been considered very important and the success of a school has been measured by the amount of information about the Bible and its contents which boys and girls have acquired. The leaders' chief interest has been

in the content of the study materials. We are in the midst of a change in emphasis, however. The importance of the boy and girl is receiving its proper place in our consideration and we are thinking of study materials as they affect the character of boys and girls. Study materials are, therefore, selected more and more upon the basis of the needs and interests of the pupils.

With this in mind list the study materials which you think should be supplied for boys and girls by the Church School. Would you include in this list Bible study, Church history, study of hymns, health, citizenship, missions, stewardship, Christian etiquette? What other very important study materials would you add to this list?

Service Materials. Leaders of Church Schools are recognizing more and more the need for allowing boys and girls ample opportunity to do things for themselves. It is this doing which is the important factor in character development. Activity, of course, must be prominent in worship and study materials. It is fundamental also in those materials which we may class under the head of service.

"Service" is a word often used but generally little appreciated. What do you consider the distinguishing characteristic of service activity? What activities in your own Church School may be classified under this head? Why is missionary giving emphasized as an important service activity? What should be the relation of the service materials to the other materials in the program?

Fellowship Materials. In the old fourfold grouping of materials, the word "social" was used in its

original broad connotation. Here were classed two general types of activities—those which were involved in living *with* others and those which were involved in living *for* others. Some leaders use “fellowship” to cover the first type of activity and “service” to cover the second. Both types certainly should have a place in our program materials. Possibly a better word than fellowship for the Senior age group would be “comradeship.”

Thinking then of the term “materials” in its broad sense, as we are employing it in this discussion, what materials would you use under the head of “comradeship” or “fellowship”? Make a list of all the comradeship activities of the high school boys and girls of your acquaintance. Select from this list those that are carried on by the Church School. How will you classify comradeship in worship, comradeship in study, comradeship in recreation?

Recreation Materials. It is only in recent years that church leaders have recognized recreation as a distinct part of their program. Not long ago recreation was looked upon as something outside the province of the church and in some instances the church actually frowned upon activities of this nature—an attitude that has not changed in certain churches. More and more, however, the importance of recreation is coming to be recognized.

In an article in the “Journal of the National Education Association” (December, 1927), the essential elements in character were discussed. The very first in the list was health. The importance of a sound, vigorous body is receiving more emphasis than ever before. Under recreation, then, we should

probably classify various types of health activities, including the essential health habits. What health materials would you include in the church program for Seniors? Does the church have any responsibility for supplying materials of this kind or is this entirely the province of the school?

Recreation, however, is broader than mere physical rebuilding. It includes the whole of the individual. The materials, therefore, should seek to recreate the life of the individual in its many phases. Under this heading we may include such activities as amusements, entertainments, parties, athletic contests, and the like. This list may be increased almost indefinitely, depending upon the amount of detail into which we go.

What other activities would you add as part of the recreational program? What responsibility do you think the Church School has for supplying recreational materials? How far should the church go in attempting to direct the leisure-time activities of Senior girls and boys? What types of amusements should the church provide for those boys and girls? What do you think is the difference between amusement and entertainment? What reasons can you give in support of the statement, "All amusements are not recreation"?

Difficulty of Classifying Program Materials. It is evident from the brief survey of program materials given under the five headings, Worship, Study, Service, Fellowship, and Recreation, that this classification presents certain difficulties in the way of duplication. Program materials are not easily classified. Take, for example, recreation materials. In a

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broad sense, worship may furnish a certain recreation. For some, study may supply recreational materials. In other cases, service activities may have great recreational results. Almost the same overlapping is evident between the other divisions of program materials suggested above. This difficulty of classification must be recognized. The value of classification, besides the mechanical advantage of having a place for everything, is in checking our materials to see if they are complete and adequate in their scope.

The classification suggested in the preceding section grows out of the needs of the individual. We recognize the universal hunger of the human heart for God and, to satisfy that hunger, worship and training in worship are included in the program. We see also the importance of knowing about God, self, others, the problems of living, and the meaning of life; hence study is included as an important method of securing much information. Desired emotions and attitudes grow through expression, and so service activities—doing something for others—become important. We as individuals live with other individuals and need to learn the joy of Christian comradeship and the teamwork of coöperative endeavor. We are realizing more and more the necessity for physical and mental health, and so we include in the program activities that are recreational. This classification, however, does not avoid duplication and a given program activity may easily belong under two or more of these headings.

What classification of program materials seems to you to avoid the difficulty of duplication? The classification of materials suggested in the preceding para-

graphs should not be followed unless it meets with the approval of the leader and the group.

WHAT WOULD YOU DO?

a. "A certain Sunday School had two good-sized classes in the Senior Department, one of boys and the other of girls. Each class had a fine teacher as far as personality and leadership were concerned. Neither, however, saw any value in graded materials, preferring to use the International Uniform Lessons. The leaders in the school were trying to introduce graded materials, but these two teachers refused to make any change. Rather than sacrifice the fine influence of the teachers, the Uniform Lessons were retained."

b. "The superintendent of the Senior Department in a community Sunday School was also the scoutmaster of the community troop. He was very much interested in outdoor sports of every kind and encouraged such activities in his department. When the superintendent of the Sunday School realized what was happening, practically all the activities of the Senior Department had become hikes, athletics, picnics, and the like. The Senior superintendent, however, had succeeded in building his officers and teachers into a splendid team."

c. "The superintendent of this Senior Department faced a difficult problem in the growth of the prayer life of his pupils. The superintendent of the Junior Christian Endeavor, a woman of real spiritual purpose, had fallen into the habit of using certain phrases in her prayers. These phrases became fixed upon all the pupils who came in contact with her. As a result the Senior boys and girls were using adult phrases and ideas in their prayers, spontaneous and original thinking were killed, and prayer had become a matter of mere form."

d. "Most of the members of the Senior group receive allowances. Should the teacher or leader of the group work into her program the story of stewardship? How should she introduce it, since most of the group give what they think they can give, but spend much of their money foolishly?"

CHAPTER III

ORGANIZING THE CLASS AND OTHER GROUPS

Problems of the Chapter

1. The Class as a Unit.
2. Determining Class Groupings.
 - a. Size of Class.
 - b. Separate Classes for Boys and Girls.
 - c. Basis for Class Grouping.
3. Beginning an Organization.
4. How to Select Officers and Committees.
5. How to Build a Constitution.

Preparing for the Discussion

- a. Make a list of the organized groups in your Senior Department, giving for each name, purpose, committees, and brief description of program.
- b. Make a list of all other groups in your Senior Department, giving the total enrollment and average attendance of each and indicating whether they are boys', girls', or mixed groups.
- c. Describe briefly the steps you would take in organizing a Senior class, supposing that you were a new teacher and a comparative stranger to the group.
- d. Describe briefly the actual process of organization in some Senior group with which you are familiar.
- e. Read the following:

Cope, "Organizing the Church School," pages 116-118, on classes, and Chapter XVIII, "Organizing the Class Groups."

Fergusson, "Church School Administration," Chapter III, "Divisions, Departments and Classes."

Moore, "Senior Method in the Church School," pages 312-316, on class organization.

Munro, "The Church as a School," pages 53-67, on grouping.

Christian Quest Basic Pamphlet No. 4, "How a Leader Uses Organization" (entire pamphlet).

The Class as a Unit. Program and organization are so closely bound up with each other that it is difficult to discuss one without at the same time considering the other. Having studied the program of the department as a whole, we shall now consider the simplest and most common form of organization.

In the work of the Sunday School the class has always been of great importance. It was natural that organization of the pupils should begin with the class, since this was the smallest and most easily handled group. During the past decade, therefore, the great organizational emphasis has been upon the class. Leaders in Sunday School work felt that the organized class offered the solution to a great many difficulties. One leader, in his enthusiasm for this type of work, listed some twenty-nine reasons for the organized class. Some of these were reasons which favored organization and program as such, for the organized class was to carry the entire program. Others of the reasons, of course, had to do with organizing the class itself. Probably two of the most outstanding are the efficiency of the small group at work and the intimate relation that can be established between the teacher and pupils.

In recent years a shift has been taking place from the organized class to the organized department. Certain disadvantages are evident in making the class the only unit in the organization. In some instances the class becomes a closed corporation, refusing to take in any new members, to change teachers, or to suffer promotion. This attitude results in the

breaking up of the unity of the school. The class itself may be efficient in the work that it does but it is a detriment to the work of the school as a whole. This is not the case with all organized classes, of course, but it has occurred so frequently that leaders in religious education are beginning to doubt the value of this type of organization.

A second difficulty in many organized classes is the establishment of wrong loyalties. The class itself becomes the center of loyalty of the group, frequently around the personality of the teacher. If for some reason the teacher drops out, the members of the class lose their interest and the school loses the class. This difficulty is a close corollary to the first difficulty mentioned.

A third difficulty which is evident to the administrative leaders in the Church School is the unfair use which the organized class makes of leadership. A class which is fortunate enough to have a first-class leadership becomes successful. Other classes in the school fail or struggle along as best they can. Administrative leaders feel that in some way this trained leadership should be used more broadly than with the small group in the organized class.

There are still other difficulties in connection with the organized class which by itself carries the complete program. These combine to shift the emphasis from the class to the department. A class to-day is being organized as a unit in the department. This plan avoids the disadvantages of the closed corporation type of class and at the same time conserves the values which were found in the class type of organization. The class does not carry a complete pro-

gram of its own. Rather, it carries its share in the program of the department. Departmental organization will be discussed in the following chapter.

Make a list of the advantages of the organized class based upon your own experience. Beside it put a list of the disadvantages. Compare the advantages of the organized class with those of the class which has no organization.

Determining Class Groupings. There are three questions which the administrative leader frequently asks regarding class groupings. The first of these concerns the size of the class; the second, separate classes for boys and girls; and the third, the basis for class grouping.

Two views prevail regarding the size of the class. The majority of leaders seem to hold that the small class is preferable to the large. A class of ten or twelve makes possible a much more careful discussion of the lesson than could be followed in a class much larger. If the class is a unit in an organized department, then the advantages of the larger organization are found in the department itself and the class serves chiefly as a discussion group.

Some leaders, however, are experimenting with the large class and seem to find a solution for the problem of scarcity of teachers. The large class, however, depends upon a teacher who is able to use the lecture method successfully, for there can be little opportunity for worth-while discussions in a group including the whole of a large Senior Department, as is often the case in present experiments.

What are the sizes of the classes in the Senior De-

partment of your Church School? On the basis of the work which is done, what size do you think best?

The second question, regarding the value of separate classes for boys and girls, also has advocates on both sides. Some leaders favor classes that include both boys and girls, saying that such classes represent the normal and natural situation in which boys and girls find themselves. They must learn to live together, and joint classes offer them opportunities to experiment with problems of interest to both groups and to discover how they may be solved.

On the other hand, there is possibly a larger group of leaders who feel that the problems of living together which boys and girls face can be met in connection with other phases of the program of the department. They advocate separate classes as offering opportunity for the discussion of special problems and for the expression of different interests. They say from their experience that both boys and girls express themselves much more freely when they are in classes that are separate.

From your experience, which do you prefer, classes for boys and girls together or classes which separate the boys from the girls? What arguments can you advance in favor of each plan?

A third factor to be considered in connection with Sunday School classes is the basis upon which the membership of these classes has been selected. Usually the class in the Senior Department is formed around the nucleus of the group promoted from the Intermediate Department. Whatever other basis there is may be found in the public school grading or in the friendship and unity of interest of the group.

Probably no definite answer can be given to the question of the best basis for class grouping. The public school grading is a practical guide, but often it may be wrong for the Church School. Many leaders add to this the interest of the boys and girls, which draws them together into natural groupings, and feel that this is a more satisfactory educational basis. Some even follow this regardless of other considerations.

The second basis suggested above offers an interesting possibility. Class groupings might be kept flexible and might be changed at intervals on the basis of student interests. Four or five major interests might be found in the Senior age group and these might become the organizing points for as many classes. These interests might be such as meeting personal problems, choosing a life occupation, facing religious difficulties, knowing the life of Christ or the history of the Christian Church. Classes might be brought together around each of these interests, and each boy and girl would elect that in which he or she was most interested. These classes might supplement the regular Sunday School lesson courses for those desiring them, or might replace entirely the other courses. In fact, the other courses might be made a part of this elective plan, since in many cases the recent lesson materials are prepared around major interests.

What basis for class grouping does your Church School use? How far do you think this is satisfactory? What changes would you suggest? What advantages and what disadvantages do you see in the elective plan suggested above?

Beginning an Organization. In our previous discussion we have defined the Church School as including a variety of organizations. This definition should be remembered as we now consider the questions relating to the building of an organization. The class is used here as an illustration and the principles suggested apply for the most part to the organization of any Senior group. If your particular interest is in a group other than a class, you would do well to consider the problems largely from the point of view of your own group.

Probably the first step in organizing a class or other group would be determination of the kind of organization desired. If the class is to be a part of a unified department (see the discussion in the following chapter), the plan of organization will be very simple. In this case probably the organization will need only a chairman and a secretary. In the unified form of organization the class usually has no committees of its own but elects representatives to the committees of the department. Occasionally the class as a whole serves as a committee of the department. Because of this relationship only the two officers are needed. If there seems to be a reason for additional officers and possibly committees, these may be made a part of the plan.

If the class, on the other hand, is to stand alone or to be part of a correlated department, more organization will be needed. There should probably be a president, a secretary, and a treasurer, with such committees as the class may need to carry out its program. The form of organization here, as in the pre-

ceding case, will depend upon the type of program which the class intends to carry.

The Sunday School class unit is frequently carried over and made the unit in week-day activities, either as an organization in itself or as a part of a larger club. When this arrangement is contemplated, the class may need further committees to help in planning and carrying out the through-the-week activities.

A similar variety of possibilities faces any other Senior group which is planning to build a form of organization. A club of any kind may stand alone or may be related to one or more Sunday School classes or to the Senior Department as a whole. A Senior society may be related or unrelated in much the same way.

It is evident, then, that the first step for the leader who is planning organization is the determination of the type of organization desired. This is not a matter for the leader himself to decide. The building of the organization should be a joint affair, with the greater responsibility for planning and executing upon the shoulders of the members of the group. The organization should grow out of the group and not be imposed upon the group by the leader. Possibly the group does not realize the need of organization. In this case the leader may talk over the matter with one or two outstanding members of the group in order to make them feel the need. The matter may then be talked over with the members of the group as a whole. In any case a leader should not seek to proceed until the group is ready and eager for some type of organization.

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How many organized classes and other organized groups are in your school? How many of these are in the Senior Department or age group? What forms of organization do they follow? What are their programs? Is the form of organization determined by the program or does the form of organization itself determine the kind of activities the group will follow? What is the organizational relationship between the clubs and classes in your Church School? What are the advantages and disadvantages of establishing definite relationship between these two groups? How is the society related to the Senior Department?

How to Select Officers and Committees. As has already been suggested, the successful Senior organization is an organization that comes from the group itself. In the plans for the organization and in the selection of officers and committees the group itself should have the first voice. It may be difficult sometimes for a leader to keep his hands off a situation when he feels that the group is not wise in its selection, but experience has shown that, in most instances, a leader will make greater progress by allowing the situation to handle itself.

This does not mean that the group should proceed without any guidance. The selection of officers and committees is important and should be carefully undertaken by the members of the group. One leader, after having determined with the group the type of organization which would best meet their needs, discussed with them the officers which they would need for the organization. When these had been decided upon, the members of the group themselves proceeded to make a list of the qualifications

which they felt each officer should possess. This discussion involved, of course, such questions as the duties of each office, the length of term each officer should hold office, and similar matters. After the group had reached some agreement regarding the qualifications essential to each office, a vote was taken without nomination. Each member of the group wrote down the name of the person whom he thought best qualified to fill each office. The two individuals receiving the highest number of votes were then considered nominees for this office and the official ballot was taken.

After the officers had been elected, the group, under the same careful and coöperative leadership, proceeded to consider the committees which would be needed in carrying on their program. This involved such questions as whether or not committees were needed, what committees would be necessary to carry out the kind of program the group wanted—which in turn necessitated a discussion of the program itself, the committees which the group should then select, the number of members on each committee, and the individuals who should be chairmen of these committees. This discussion covered several meetings but the time spent was well worth while because of the increased understanding of the program and the willingness to support the plans of the committees which resulted.

The experience just given is not cited as ideal but rather as suggestive of a method which a leader may follow in helping a group to select officers and committees. Whatever the procedure may be, the principle followed in each case should be the same—the

principle of allowing the organization to grow out of the group.

In the organized groups with which you are familiar, what officers have been elected? How have these officers been chosen? What has been the relationship of the adult leader to the selection of these officers? (If possible, confine your answers to organized groups within the Senior age group.) What committees have these organized groups? Has any attempt been made to evaluate the work of these committees or have they been selected because some constitution called for them? What do you think should be the size of a committee of an organized group? Give your reasons. How many committees do you think an organized group should have? Why?

How to Build a Constitution. The constitution in any organization is usually thought of as something fixed and unalterable without special action on the part of the organization. Usually in organizations within the Church School the constitution has been handed down from some overhead body. The organized class, the society, and the club have copied their constitutions from those suggested nationally or from some constitution which was easily adapted to the needs of the group. The work on the constitution has been committed to a small group and has been completed as rapidly as possible, the larger group reviewing and approving the work as it saw fit.

Recently certain leaders have been trying to make the building of a constitution more of an educational activity than it has been in the past. With this in mind, they have taken up the various items covered

in a constitution and discussed them with the members of the group. The decisions reached by the group have determined the content of the constitution. Such a plan would probably require several meetings. The questions raised for discussion should be carefully phrased by a leader, with the help of a Constitution Committee, and should cover all the items that are usually covered in a constitution.

Probably the preliminary discussion would center in such questions as the following: What is the value of having a constitution? What does a constitution represent? What items should be covered in a constitution? These general questions would lead to a consideration of the items which might be mentioned: purpose or aim, membership, finances, officers, meetings, quorums, committees, and amendments. The leader will find some helpful suggestions on this method of building a constitution, as well as on the whole problem of organization, in the Basic Materials of the Christian Quest Pamphlet No. 4, "How a Leader Uses Organization."

How many of the organized classes in your Church School have definite constitutions? When were these constitutions prepared? How were they prepared? In how many cases were they merely copied from some national constitution? What influence does the constitution have upon the members of the class? upon their activities? Make a list of the questions that you would use in helping a group to build its constitution as suggested above.

WHAT WOULD YOU DO?

a. "In our Sunday School there are three classes of Senior boys, each class with an enrollment of from ten to fifteen.

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Last summer the enrollment dropped until there were but a few boys left in each class; these few stopped coming on the ground that it was not worth while since no one else came. We grouped the boys in a single Senior class, giving them the best teacher and making the next best teacher his substitute; the total enrollment of the class was thirty-five. The summer group enjoyed the change so much that it has been continued throughout the year, with a more satisfactory attendance record than was made by the three former classes."

b. "Our class of Senior girls always elects its officers on the basis of friendship. This means that a few girls always hold office while the remainder of the class very rarely have such opportunities. No consideration is given in the election to the qualifications for the different offices. The organization has lagged and interest has dropped. What shall we do?"

c. "We tried to group the classes according to age and standing in the week-day school. This proved rather disastrous, for the Senior group was organized within itself into special groups of its own and would not stand for an age grouping."

d. "I had two groups of high school boys; some were freshmen in high school and some juniors. I felt that there should be two separate classes in order to get ideal work done but, rather than see either group mishandled, I put them together into one class and taught them. The experiment worked rather well. Are we overdoing our classifying?"

e. "There were two boys in a Presbyterian elder's family, traditionally Presbyterian. Their Sunday School had a good equipment, and good teachers, but their class was not organized and had no social functions. Neighbor friends of theirs were going to a small rural school of another denomination. This Sunday School had poor facilities and material, but a fine class organization with monthly parties. The boys were invited to one of these parties and had such a good time that they left the church of their parents' choice and joined the latter Sunday School."

f. "Our special problem is in handling new pupils, particularly if these pupils are Senior girls. When a new pupil is placed in the class of Senior girls in our Sunday School, she is not made to feel at home, and before long she drops out. This is particularly true if the new girl comes from the south side of the city."

CHAPTER IV

ORGANIZING THE SENIOR DEPARTMENT OF THE CHURCH SCHOOL

Problems of the Chapter

1. The Need for Simplification in Organization.
2. The Correlated Department—Securing Simplification Through the Correlation of Organizations.
3. The Unified Department—Securing Simplification Through a Single Organization.

Preparing for the Discussion

a. To the list of Senior classes, organized and unorganized, which you prepared in connection with the preceding discussion, add the list of all organizations touching the Senior Department of your Church School, giving for each the name, purpose, committees, and a brief description of program. Include in the list extra-Church organizations which claim to be helping the Church School in its task.

b. List the strongest arguments you can find both for and against the simplification of organization in the Senior Department.

c. Describe in some detail the steps you would take in setting up in your Senior Department either a correlated or a unified form of organization. Draw a diagram of the organization as you think it would look after completion.

d. Read the following:

Bower, "Religious Education in the Modern Church," pages 77, 78, on departmental organization.

Cope, "Organizing the Church School," pages 125-127, on correlation; pages 128, 129, on departments; Chapter XV, "The Senior Department."

Moore, "Senior Method in the Church School," Chapter XVIII, "Organization and Administration."

The Need for Simplification in Organization.
Even a hasty survey of the situation within the

church, as far as the Senior age group is concerned, will reveal a variety of organizations. In addition to the church service itself, which boys and girls are usually expected to attend, there will be, in many cases, the Sunday School, the Senior society—Christian Endeavor, Baptist Young People's Union, Epworth League, or the like, missionary organizations for Seniors, and possibly a variety of Senior clubs. These clubs may be national or local organizations based upon the special interests of the high school group.

In general we may say that there are three types of organizations demanding the attention of boys and girls of Senior age—the Sunday School, the society, and the club, using "club" to cover a variety of through-the-week activities. In addition to these, in some communities the Week Day Church Schools include boys and girls of the high school group in their membership.

From the point of view of the girls and boys, a situation of this kind is very confusing to say the least. Add to this array of Church School organizations the many demands upon their time which come from their high schools and the leader can easily understand why these boys and girls have so little time to themselves. The situation is becoming so acute that in certain sections high school boys and girls have discussed this problem and have passed definite resolutions urging that some satisfactory solution be found. (The problem of securing adequate time will be discussed in Chapter VI.) There is evidently great need for some simplification in or-

ganization as boys and girls themselves view the situation.

This need is also felt by those leaders who are responsible for the administration of the Church School. The situation, from the administrative point of view, reveals three types of organization at work with practically the same membership and practically the same major objectives, yet each organization is working separately from the others. In some phases of the work there is resulting duplication; in other phases, however, little or nothing is being done. The result of this failure to coöperate is a haphazard program and a waste of energy on the part of Senior boys and girls.

Just as serious is the drain upon the leadership resources of the Church School. Each organization requires, for the most part, a leader of its own, since there are few leaders who find sufficient time to handle more than one organization. The result is that the supply of leaders frequently runs short. There are not enough officers, teachers, or advisers to go around. Consequently individuals without training and with little qualification are accepted and the work of the Church School is greatly impaired.

Find out, if possible, what the Senior boys and girls themselves think of the organization situation within their Church School. What reasons can you give in favor of the simplification of organization among the Seniors of your school? What reasons can you give against it?

The Correlated Department—securing simplification through the correlation of organizations. Leaders in the Church School have recognized this need

for simplification of organization. The first step which many of them have taken is an attempt to bring about a coöperative relationship between these various organizations. This form of simplification has been called "correlation," because it attempts to relate to one another the various organizations within the age group.

The organization of the correlated department may take several different forms, depending upon the closeness of the relationship established between the organizations within the department. This relationship may be loosely established through representation upon a Central Committee which carries little authority in planning the program of the organizations. Such a correlated organization has been called a federated department. In this type the Central Committee is composed of one or more representatives from each organization within the department, depending upon the size of the department. The function of this Central Committee is, as far as possible, to avoid duplication of effort and to secure completeness of program. The plans of each organization are presented at the meeting of the Central Committee and any duplication is noted. At the same time, the committee studies the situation to discover whether or not all the necessary elements in a program for Seniors are included somewhere in the plans of the various organizations. If it is evident that there is some serious lack, then the Central Committee makes suggestions to the organizations for taking care of this in their plans.

Occasionally there may be elements in the plans of these organizations that can best be accomplished

through active coöperation. For example, certain organizations within the Senior Department may be planning to undertake projects in missionary giving. The Central Committee discovers this and may suggest that all organizations within the department unite in such plans and thus make the work much more effective.

Describe how you would organize a Central Committee for the Senior Department in your Church School. What items of business would this committee consider? Illustrate how the Central Committee will go about simplifying the program situation within your Church School.

Other churches have approached the problem of organization by setting up a relationship among the organizations which is much closer than that of the federated department. The term which some of them are using to describe this form of organization is "the section." There is little difference in external organization between the Senior Section and the federated department. The main characteristic of the Senior Section is that all the organizations united in the section follow the same age group lines. In the federated department this was not necessary but in the Senior Section, in order to bring about a closer relationship between the organizations, it is necessary that each organization be made up only of members of the Senior age group.

The overhead organization of the Senior Section is the Senior Council, made up of representatives of each of the organizations within the section, including some adult representatives. This council has more power than the Central Committee of the fed-

erated department. Not only does it review the plans of various organizations, looking for duplication and omission, but also it determines what responsibilities each organization shall carry in the complete program. For example, the Senior Council decides that mission study must have a part in the Senior program. In looking over the organizational situation, the Senior Council may decide that the mission study can best be carried by the Senior clubs. The council may then recommend to the clubs that they include the item of mission study in their programs. Other specialized activities may be assigned to other organizations within the section. The Senior Section, therefore, presents a much closer working relationship than does the federated department.

What advantages do you think the Senior Section has over the federated department? What disadvantages can you see in such close correlation? What steps would you take to effect the organization of a Senior Section within your Church School?

The Unified Department—securing simplification through a single organization. A few leaders have taken a further step in the simplification of organization. In the correlated department there was no attempt to do away with organizations now existing within the Church School. The “unified department,” however, forgets existing organizations and thinks in terms of the Senior age group as a unit.

One church which had been following the closely correlated plan decided to try the unified form of organization. When the time for the election of officers in the various organizations came, the Senior Council called for a meeting of all the girls and boys

of high school age who were members of these various organizations. This meeting discussed the need for unifying the organization and decided to proceed with the plan. Officers, therefore, were elected for the entire Senior age group—in this case they continued to call themselves the Senior Section. A president, two vice presidents—one a boy and the other a girl—a secretary, and a treasurer were chosen. These officers then selected the chairmen of the various committees, with the approval of the Senior Section. The officers and the chairmen of the various committees thereupon became the Executive Committee of the section.

The Senior Section, under the leadership of these officers and committees, met Sunday mornings at the regular Sunday School hour, for worship and study, and just before church Sunday evenings, for the discussion of problems which were vital in the lives of the members. On Friday evenings the section met again, sometimes as a whole, sometimes divided into two groups, one of the boys and one of the girls. Whenever the section divided, the boy vice president presided at the boys' meeting and the girl vice president at the girls' meeting. The Friday night meetings were used for further discussion and for a variety of club activities. All these meetings of the section were under the general direction of the same group of officers, but different committees carried special responsibilities. Associated with the adult superintendent of the section were assistant superintendents who carried responsibility for the different meetings, thus relieving the superintendent from attendance at all the sessions. The result of this plan

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was a single organization carrying out a single program through three different meetings each week.

This concrete situation is used to describe what is meant by a unified department. The following charts

CHART I

Correlated Plan of Departmental Organization

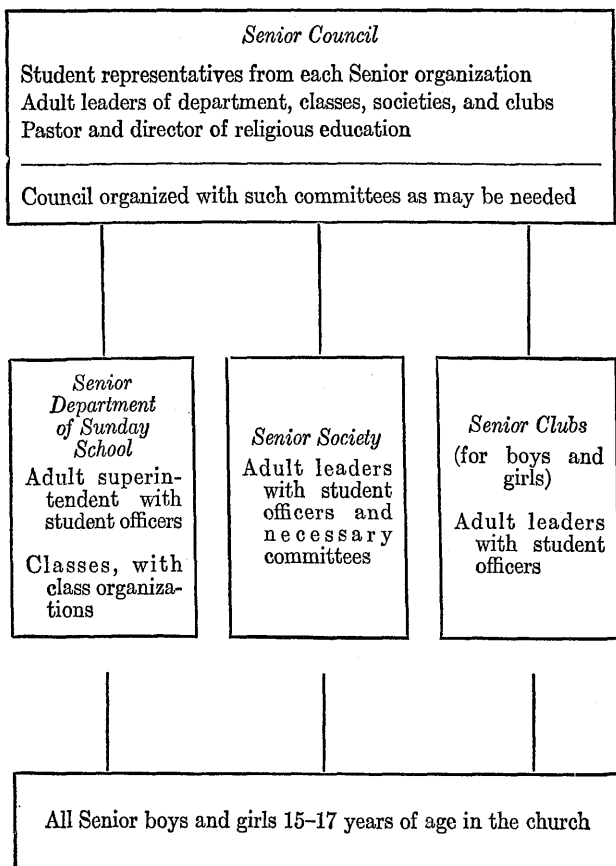


CHART II

Unified Plan of Departmental Organization

Senior Department or Section of the church, composed of all Senior boys and girls, 15-17 years of age, organized as a unit, with officers and necessary committees

Executive Committee or Senior Cabinet, composed of officers, committee chairmen, and adult leaders

Meetings of the department or section (all under the general leadership of the officers and committees of the department)

Sunday School Meeting, with classes and teachers and student leaders for departmental worship

Society Meeting with adult and student leaders from the Executive Committee

Club Meetings (probably separate meetings for boys and for girls), with adult and student leaders from the Executive Committee

Church worship service

will probably help to clarify the organizational situation in the correlated department and in the unified department.

The unified department as described above carries the principle of unification almost as far as it can be carried. Other churches have not found it possible to unify completely and have adapted this form of or-

ganization in various ways. Sometimes the unification has taken place between the Sunday School and the society, and the clubs have been correlated in the plan. In other cases the unification has occurred between the society and the clubs, with the Sunday School related as in the correlated department. There are a variety of possibilities, ranging from the federated departments to the completely unified form of organization.

What advantages and what disadvantages do you see in the unified plan of departmental organization? How would you meet the criticism that it overloads the officers? Would you think it the best form of organization for your Senior Department? Why or why not? How would you proceed in organizing your department on the unified plan?

In this chapter we have discussed merely the question of organization. Closely related to it, and inseparable from it in practical application, is the question of correlating or unifying the program itself. This close relationship has been evident at many points. We shall consider it separately, however, since this separation will probably result in clearer thinking in regard both to simplification of organization and to unification of program. The question of unifying the program will be discussed in Chapter VII.

WHAT WOULD YOU DO?

a. "The Senior girls had a missionary organization known as the Westminster Circle. The teacher of the Senior girls' Sunday School class wished to organize the class but the girls objected, and so did their mothers, on account of the multiplicity of activities. The leader of the missionary organization suggested that the class carry on the organization and

include in its program the work of the missionary organization."

b. "When class loyalty is strong, then the larger group loyalty has a tendency to become thin. Members of the class feel that they are members of the smaller circle but not of the large circle. In our particular situation, we have tried several Senior Department projects for the whole group and have discovered that by securing class coöperation in these departmental projects loyalty to the department has been strengthened."

c. "In our Sunday School we have found it a problem to supply a program that will meet the needs of all the boys and girls in the department, for boys and girls of Senior age attend Sunday School regularly but do not attend our Christian Endeavor or any particular club meetings. Do you think that the correlated plan of organization would help us to interest them in a more adequate program for themselves?"

d. "Our church felt the need for a better organized program. We were not large enough to have a separate Senior Department, so we organized our boys and girls of from twelve to seventeen years into 'the Boys' and Girls' Department of the Church.' This department has a superintendent and assistant superintendent, Sunday School teachers, organized class president, Intermediate and Young People's Society officers, and club leaders. Its schedule of meetings is as follows:

"(1) For worship: regular worship Sunday morning, 11.00 to 12.10.

"(2) For instruction: Sunday School, 12.15 to 1.00 (no opening exercises; morning worship service taking the place of these exercises).

"(3) For departmental training and expression: Intermediate Christian Endeavor Society, Sunday evening, 6.00 to 7.00.

"(4) For club activities: boys, twelve to fourteen—Boy Scouts; girls, twelve to fourteen—Camp Fire Girls; boys, fifteen to seventeen—Tolif Club; girls, fifteen to seventeen—Camp Fire Girls. Each of these organizations has one meeting a week on a week night.

"The plan has been in operation for about two years and is highly commended by the leaders who are engaged in it."

e. "Our young people from twelve to twenty years of age are organizing into two departments, the Boys' Department and the Girls' Department. Each has an adult superintendent of student management. The chief officer is called 'general chairman.' The organization includes four committees:

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“(1) Devotional and Music.

“(2) Service (including missions).

“(3) Membership.

“(4) Recreation.

“The two departments combined form the Young People's Society.”

CHAPTER V

PRINCIPLES OF ORGANIZATION

Problems of the Chapter

1. The Importance of Organization.
 - a. From the Viewpoint of the Boy and Girl.
 - b. From the Viewpoint of Administration.
2. The Educational Value of Organization.
3. The Principles of Organization in the Senior Department.

Preparing for the Discussion

- a. Answer as fully as you can the question, "What is the value of organization?"
- b. You are the superintendent of a Church School and have an inexperienced young man as superintendent of the Senior Department. What advice would you give him to help him in organizing that department?
- c. As the superintendent of a Senior Department, what steps would you take to make your organization of real educational value?
- d. Write a criticism of the five principles of organization suggested in this chapter.
- e. Read the following:

Bower, "Religious Education in the Modern Church," Chapter VII, "Religious Education Through Social Participation."

Moore, "Senior Method in the Church School," pages 307-310, on principles of organization.

Munro, "The Church as a School," pages 50-52, on the purpose of organization.

Christian Quest Basic Pamphlet No. 2, "How a Leader Proceeds with a Group."

Christian Quest Basic Pamphlet No. 4, "How a Leader Uses Organization."

The Importance of Organization. In the preceding chapters we have been dealing with concrete organizational situations and have therefore discussed

organization as it affects the organization of the Senior Department itself and the organized classes and groups within the Senior Department. In these discussions nothing has been said regarding the value of organization. This has apparently been taken for granted. There are, however, many leaders in the Church who feel that too much is made of organization. They say there are too many organizations now, and that they could get along much better with fewer. Therefore, before we attempt to discover the principles of organization, it is well for us to ask the question, "Why should we organize?"

If the leader will ask this question of boys and girls of the Senior Department, he will receive a variety of answers. They will give as their reasons for wanting to organize such answers as: "We need to organize to get things done"; "We want to run things ourselves"; "We like to belong to organizations of our own—to have our own place"; "We want to become leaders and we believe that running things ourselves is good training." There will be other answers, of course. These are but samples of answers that have actually been given.

On the other hand, if the leader puts the question regarding organization to teachers and other leaders, he will probably find a set of answers that are quite different. However, an analysis of these answers will probably show that the same reasons which have been given by the boys and girls have been given by the leaders. The difference in point of view, of course, will play a part.

The administrator, in thinking of this question, will probably be favorably impressed with the need for

some form of organization. Frequently, however, he thinks only of the organization of the adult leadership of the school. If the Senior Department is large enough there may be special organization of the adult leaders within the Senior Department, the purpose being mutual helpfulness in problems of program and discipline. Such an organization is very valuable but it does not go far enough. In the Senior Department especially, the boys and girls themselves ought to have the advantages of an organization.

From your conversation with Senior boys and girls, add to the list given above further reasons for the organization of boys and girls. Complete the list of reasons that officers and teachers give in favor of organization. Collect as many reasons against organization as you can. In view of the arguments which you have collected, what is your position regarding the organization of the boys and girls within the Senior Department? Why have you taken this position?

The Educational Value of Organization. In listing the arguments in favor of organization, probably you will have included one or more that have to do with its educational value. Because of the importance of this, we need to discuss it further. Certain leaders have made a sincere attempt to distinguish between organization and program. They have thought of the program as a list of educative activities chosen with a certain objective in view and they have spoken of organization as distinct from program, calling it "the vehicle that carries the program." There is probably some truth in this point of view but it cannot be pressed too far. The organ-

ization is, or ought to be, an educative activity which is itself a part of the program.

We have already described a program as the activities which are selected to reach an objective. If we have set the training of leadership as part of this objective, then certainly organization is an activity which belongs in the program, for it is filled with leadership training possibilities. The leaders in the Sunday School of a large city church took stock on one occasion and, to their surprise, found that they had very few leaders coming up through their own Sunday School. The boys and girls in their Senior Department were not taking any interest in leadership. After analyzing the situation as carefully as they could, they decided that one of the important factors which discouraged leadership was the lack of any organization among the boys and girls themselves. The full responsibility was being carried by adult leaders. They began therefore to encourage the organization of the Senior Department, and within a few years there was a decided increase in the number of leaders among the Seniors themselves.

Closely related to the leadership training value of organization is its value in the development of a sense of responsibility. During the years of adolescence, the girl and boy are making a very difficult transition in the matter of the control of conduct. While they were children that control was exercised largely by external authority. They were told what they should do and were expected to follow those instructions. When they reach maturity, however, that control has disappeared and they themselves must decide what is right and what is wrong. This shift in

control occurs largely during the period of adolescence. Organization of the boys and girls assists them in developing a sense of responsibility and gives them actual practice in expressing this in their own affairs.

A third educative value of organization is found in the opportunity which it offers for self-expression. Not only is the interest of the boys and girls increased through self-expression, but their ability to make new plans and to discover new ideas is also strengthened. Altogether, self-expression makes for creativeness, a characteristic which is very important. Organization fosters intelligent self-expression and so aids materially in developing creativeness.

What other educative values can you see in organization? From your own experience, illustrate as far as you can each of the values given above and each of the values which you have listed.

Principles of Organization in the Senior Department. The value of organization has been appreciated by a great many leaders of Senior boys and girls. Out of their experiences have been crystallized certain principles which underlie an effective educational organization. At least five of these we will discuss in the following paragraphs. Some of them have been mentioned in the preceding chapters. You will probably be able to find all of them illustrated in your own experiences with boys and girls of these ages. If you will consider these principles you will notice also that they are principles which apply not only to organization but to the development of an effective Senior program as well. This will naturally be the case since organization and program

are so closely related to each other that it is difficult to distinguish between them.

In the first place, an effective Senior organization must be indigenous. That is, it must grow up out of the group and not be superimposed upon the group from above. This principle is of fundamental importance. Many efforts to develop an organization among Senior boys and girls have failed because the leaders have attempted to organize the group rather than to help the group to organize itself. It is this principle which adapts the organization to the varying needs of different groups. A superimposed organization may not be at all adapted to the group. An organization which is indigenous in the truest sense is adapted to the group needs and to the program which the group is following.

How would you state this principle in other terms? From your own experiences with the Senior group, illustrate the value of following this principle in organization.

In the second place, an effective Senior organization must be democratic. This principle is to a certain extent a restatement of the principle above except that it goes farther. A democratic organization grows up out of the whole group. In other words, the principle of democracy means that all the members of the group should share in the building of an organization. If this is not done, and if only a few of the group are responsible for the organization, then the organization will not be truly democratic. Pupil participation is necessary in organization as well as in program.

If a Senior organization is to be kept democratic it

needs to be kept flexible, allowing for such changes as may be necessary to meet new situations. New members joining an organization will need to feel that change is possible and desirable and that they have responsibility for helping in such a change.

The democratic principle of organization also means that the group will work as a group and will not be dominated by one or two leaders or by a small clique. As far as the members are qualified for offices they will have a fair chance of being chosen. Chairmanship of committees and membership upon committees will be handled in a truly democratic fashion.

What is the meaning of the democratic principle of organization? How would you illustrate it from your own experience? How would you compare it in importance and scope with the first principle discussed?

Third, an effective Senior organization must be simple. This principle is opposed to the complexity of organizations as they now exist in many Senior Departments. An organization tends to become an entity and as such to gain the loyalty of its members. Many organizations mean divided loyalty. This is a situation which we have discussed in the preceding chapter. An effective Senior organization will be simple but inclusive.

The principle of simplicity means not only that the number of organizations will be limited but also that the type of organization will not be complex. There is a tendency for some leaders in organizing to create a variety of committees and to add offices which are not essential in order to make use of all the members of the group. This is a tendency which is

not generally increasing, however, since experience seems to indicate that organizations of this type are not effective. Rather, they are apt to kill the interest of Senior boys and girls who feel that they are being given positions planned to keep them busy rather than for any constructive work which they can do in connection with the organization. The rule which some leaders follow is, "Just as little organization as possible."

How would you illustrate from your experience the working out of the principle of simplicity in organization? If the principle were followed in your Senior Department, what difference would it make?

A fourth principle is that an effective Senior organization must be self-determining. This principle is closely related to the first two which we have discussed and involves pupil participation. However, there is in it a fundamental truth not contained in the others. Frequently an organization which is indigenous and democratic keeps moving but never seems to make any progress. The difficulty is that adult leaders have stepped in and overruled many important decisions made by the members of the organization. Plans upon which the members have spent much time and thought are thrown into the discard because some leader or group of leaders thinks that they are unsatisfactory or unwise. The principle of self-determination means that the members of the organization not only participate in the organization and in the program but actually determine procedure. This is important in keeping organizations alive, enthusiastic, and effective.

What do you think is meant by the principle of

self-determination? Illustrate, if possible, from your own experiences with Senior groups what the principle means when applied in concrete situations. What are the dangers inherent in the principle?

In the fifth place, an effective Senior organization must be directed. This principle should be considered carefully in connection with the principle of self-determination which we have just discussed and which it seems directly to contradict. The experience of many leaders, however, indicates that a Senior organization which is left to its own devices often fails. Boys and girls of high school age need some direction.

But the principle of direction does not necessarily contradict the principle of self-determination. The two principles should be kept side by side. If you think of direction in the coöperative and democratic sense, then the meaning of the principle is more apparent. This is, in fact, that adult leader and pupil shall share in a responsibility which belongs to both. The wise leader of Seniors knows how to give the direction which is needed and yet at the same time not violate the principle of self-determination. As some one has aptly said, this is "leadership from behind" and requires true leadership skill.

The director of a Senior summer conference was handed a petition signed by practically every boy and girl, asking that one night of the conference be set aside for a conference dance. The leaders of the conference had been working throughout upon the principle of self-determination. They knew, however, that a conference dance was a practical impossibility because of the attitude toward dancing among the adult constituency of the conference. This seemed

to be one occasion when the principle of self-determination ought to be disregarded. But they decided to stand by the principle. A meeting of the conference was held in charge of its own officers and the petition was presented. In the discussion which followed the adult leaders did not participate, with the exception of the conference director, who outlined the tentative evening programs for the entire conference. The boys and girls themselves considered both sides of the conference dance problem, and in the end decided unanimously to withdraw their petition. They reached, happily, the same conclusion to which a less wise faculty would have driven them with very unhappy results.

How would you state the principle discussed above? Illustrate concretely from your own experience, if possible, the relationship between this principle and the principle of self-determination. Which of the two principles do you consider more important?

Review the five principles which we have discussed. Are there any others that you think should be added to the list? Can any of the above be combined? Go back over the list and arrange the principles in the order of their importance as you see it. Give your reasons for the order which you have selected.

WHAT WOULD YOU DO?

a. "A teacher announced to his class that he had visited a Negro family the day before, and that since the boy there didn't go to any Sunday School, he had invited him to come to their Sunday School. The boys exchanged glances. 'Mr. Blank's class is smaller than ours. Don't you think the boy ought to go there?' The entire class agreed with the spokesman."

b. "A unique problem has arisen in my Church School. The members of the Senior group wanted to divide into two

classes, one for boys and the other for girls. The adult leaders in charge of the school refused to allow them to make the change. As a result several of the Seniors who have been leaders have left the Church School."

c. "The members of the Senior group were trying to organize into a democratic organization but the adult leaders in charge tried to have them organize according to certain rules laid down by the adults. The young people of the Senior group resented interference and disbanded."

d. "A group of Senior boys in our Church School went away to an older boys' conference. There they discussed methods of work. When they came back, they were all enthusiastic about the Senior Department. The adult leaders, however, were not willing to undertake the organization of a separate Senior Department because of the additional responsibility involved and the lack of time for any additional activities. The boys were determined to do something, so they organized themselves into an Older Boys' Christian Association and undertook to plan and conduct a program of their own."

e. "What shall we do when two boys who are very close friends, one of them a sophomore and the other a senior in high school, insist on being in the same class, although they are not at all alike in their background or abilities? To refuse them would mean the loss of one and perhaps of both."

CHAPTER VI

PROBLEMS IN BUILDING A COMPLETE PROGRAM

Problems of the Chapter

1. The Relation of the Officer to the Program.
2. Securing Adequate Time.
3. Using Graded Materials.
4. Making Worship Effective.

Preparing for the Discussion

a. Prepare a time schedule of your Senior organizations, which will show at what time and for what length of time each meets, and the total time now being used by your department. What is the maximum time available for any individual member of the department?

b. Make a full list of the printed materials used in the total program of your Senior Department. Indicate which of these are prepared particularly for the use of members of the Senior age group.

c. Describe an actual worship program prepared for use by members of your Senior age group and indicate how far you think the program was effective.

d. Prepare an effective worship program for a fifteen-minute opening worship period of the Sunday School session of your Senior Department.

e. Read the following:

Cope, "Organizing the Church School," pages 119-124, on gradation; Chapter XXI, "The Problem of Lesson Selection."

Fergusson, "Church School Administration," Chapter V, "The Course of Study and Expression."

Moore, "Senior Method in the Church School," Chapter XIV, "Training in Worship."

Munro, "The Church as a School," pages 87-91, on worship; Chapter X, "Unifying and Expanding the Program."

Vieth, "Improving Your Sunday School," Chapter VI, "Improving the Program of Work"; Chapter X, "Special

Days and Seasons"; Chapter XII, "The Expanding Program."

Christian Quest Resource Pamphlet No. 6, "Youth at Worship."

The Relation of the Officer to the Program.

The discussion in the preceding chapters has indicated two broad fields in which the officer has distinct responsibilities. The first of these is the field of program materials and the second, the field of organization. So far we have outlined the general limits of these two fields. We have discussed the materials which should be included in a program and we have indicated the relationships which should be established in the matter of organization.

It is well to remember that these two fields are not separate and distinct. In the Senior Department organization is an element in the program. Not only is it a vehicle to carry program materials and to make program plans effective, but in itself it contributes to the developing life of boys and girls. It does this, however, only when the principles underlying the organization in the Senior Department are observed.

As we approach the special problems which arise before the officer as he helps in building the program, we shall see the close relationship between organization and program. This will be even more evident in the discussion of the administration of a complete program (Chapter VII).

In the building of a program, the officer has certain definite leadership responsibilities. These have to do, for the most part, with the general determination of the principles to be followed in the selection of program materials (see Chapter II), and with clear-

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ing away any administrative difficulties which may impede program plans. The teacher and the adviser are responsible for the detailed planning of programs and work under the guidance of the officers in order that their plans may fit in with the entire plan for the Church School. Thus the problems which the officer faces in connection with program-building have to do with organization, supervision, and administration. In this chapter we shall consider certain specific problems, leaving the general problems of supervision, organization, and administration for later chapters.

Securing Adequate Time. A brief discussion of the materials which are considered essential in a complete program for boys and girls raises at once the question, "How can we find time to do all the things that ought to be done?" This problem is constantly recurring, and the officers of the school and the department alike are seeking possible solutions. As we consider the question of securing adequate time for the program, there are several suggestions which may help toward finding an answer. In the first place, we should plan to make the best use of the time which is now available.

The religious leaders in a mid-western city were trying to secure an hour of public school time each week for religious instruction. They approached the superintendent of schools, who was himself a leader in the Sunday Schools of the city. He replied that, although he was in hearty sympathy with the proposal, he did not have the courage to ask the school board to release any time to the churches for religious instruction, as long as the churches were making such poor

use of the time they now had. Making the best use of time involves two questions: Do we use all the time we have? Do we make the best use of that time?

In considering the first question, look at the situation of the Church School with which you are familiar. How much time is set aside for the meetings of that school? It may be that at present you have only the usual hour on Sunday morning or Sunday afternoon. Possibly other hours are available either in the evening when the Senior Society meets or during the week. The answer to the second question involves the efficiency of the program. Lack of efficiency is evident in such matters as a poorly balanced time schedule with long "opening exercises," ineffective teaching, a teaching period interrupted by visits of officers, and the like.

No matter what the situation is, however, our procedure in checking it up will be much the same. You may outline this checking-up procedure by using questions similar to the following:

How much time do we now have? How is that time used? In what ways do we waste time in our program? How may this waste time be eliminated?

A second approach to the solution of the question of adequate time involves the discovery of additional time on Sunday or during the week for meetings of the Senior Department. In this connection the discussion of the various ways in which organization may be simplified offers some assistance. Coöperation in the program adds additional time for program activities. If the society, for example, in its Sunday meeting is coöperating with the Sunday School, and both are presenting program materials in a correlated

way, then the Church School has two periods for its Senior program instead of one. How would you illustrate this concretely from the situation as it is or as it might be in your own Church School?

In some communities the need for additional time for religious instruction is felt so keenly that the school board has allotted to the churches a certain amount of school time for their use. This may be an hour on Wednesday or Thursday afternoon, or some other day during the week, or it may be a longer or shorter period. This plan gives the churches a real opportunity for increasing the time of their Church School programs. In other communities time after school hours is being used for the Week Day Church School. The Senior age group has not been so greatly affected by this Week Day Church School movement as have the younger age groups but the tendency seems to be toward an increase of Week Day Church Schools in this age group also.

What type of work should be done in a Senior Week Day Church School? In what way, if any, will this work be different from the Senior Sunday School lessons? How can the week-day hour be made to contribute to the whole program of the Senior Department in the Church School?

Some leaders have seen the possibilities in these additional hours and have organized their Church School on a three-hour-a-week basis. The three-hour-a-week plan, as some churches are following it, involves a more or less unified program, bringing together the Sunday School period, the society period, and the Week Day Church School period, and thinking of them as three different meetings of the same

group with enlarged opportunities for activities of every kind. To these three hours there is the possibility of adding a fourth, the club period. A great many churches have Senior organizations which emphasize recreational activities of various kinds. These organizations also may be brought into the Church School program and thus help to contribute to the general plan. Such an arrangement would give virtually a four-hour-a-week Church School.

As you face the question of adequate time in your own Church School, what suggestions can you make? Which of these suggestions seem to you most practical and why? Would it be possible for your Senior Department to become a two-, three-, or four-hour-a-week school? What advantages can you see in such an arrangement? What disadvantages?

Using Graded Materials. The importance of using graded Sunday School lesson materials has been fairly well established, particularly in the younger age groups. The needs and the interests of boys and girls can best be met through Biblical and other materials which are selected with them in mind. Officers and teachers, for the most part, have been quick to see the truth in this when thinking of the Children's Division. The principle, however, does not seem to be so clearly established in the Intermediate, Senior, and Young People's age groups. Theoretically the principle is just as essential in these groups as in the children's groups, but actually leaders in the Church have been slow to realize the importance of graded materials in the older departments. The need has not been so apparent, probably due to the fact that the

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classes in the older departments are much smaller and there has been less departmental organization.

In the Sunday School materials there are two types of graded lessons, those graded to years and those graded to age group. The former are known as the Closely Graded Lessons, and the latter, as the group, or Departmental, Graded. In the Closely Graded series separate courses are prepared for each year in the various departments of the Church School. In the Senior Department this means one course for fifteen-year-old boys and girls, another for sixteen-year-olds, and a third for seventeen-year-olds. In the second type of graded materials, the group graded or Departmental Graded, a single course is prepared for the three years within the Senior Department, the material being written particularly for the middle year. The group or departmental form of lessons follows a three-year cycle, so that all classes within the department study all the lessons, but the order in which they study them will vary with the time of entering the department.

There is a difference of opinion among leaders of Senior boys and girls as to whether yearly grading or group grading is the better plan. The advocates of close grading hold that it secures material better adapted to the needs and interests of the pupils. The adherents of group grading, on the other hand, point to the administrative difficulties involved in securing substitute teachers when three different lessons are being taught in the department, and to the breaking down of close grading in the public schools, and declare that the group-graded materials are adapted just as effectively to the pupils' needs and interests

as are the closely graded lessons. They also accent the recent emphasis upon correlation, which is much more feasible when the Sunday School lessons are on the group or departmental basis.

It is possible, however, that a more satisfactory principle is somewhat of a compromise, using the group-grading principle in preparing a variety of materials and selecting courses or units to meet special needs and interests, thus grading the materials according to the group or departmental plan but grading the pupils on the basis of needs and interests rather than age.

What type of lessons is used in the Senior Department of your Sunday School? Why were these particular lessons selected? Do you think that they are the best available for your group? Give the reasons for your answer.

Not only is it important that the Sunday School lessons shall be graded but it is also important that all the other materials used in the Senior Department program shall be graded. For the most part these other materials, at present at least, are prepared for the Senior group rather than on the closely graded basis. This is true of the materials which are used in the societies, such as the topics and the discussion problems; the materials used in the study courses of various kinds, including mission study; and the club materials. In addition to the printed materials there are also materials of other kinds, such as social, service, and recreational activities. These, too, need to follow the principles of grading and they should be selected on the basis of the needs and interests of the group. In this type of materials the principle

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is more easily followed, however, since for the most part they are selected by the boys and girls themselves.

Among the materials at present available to meet the needs and interests of the Senior group particular mention should be made of those developed by the Epworth League of the Methodist Church. These materials are prepared in separate units of varying length and are determined by the discovered interests of Senior girls and boys.

The administrator will need to remember that the principle of grading breaks down unless it is applied not only to the materials but also to the boys and girls themselves (see Chapter I, section 5). In fact it is probably more important to be sure that the boys and girls are grouped according to similar interests and needs than it is that the materials are graded, although both are, of course, necessary.

Thinking not only in terms of administration but also in terms of boys and girls, list all the reasons you can find in favor of graded materials. List all the reasons against grading. Compare the closely graded plan with the group-graded plan, listing the advantages and disadvantages of each. How far is grading carried out in your Senior Department?

Making Worship Effective. The Christian Church has always recognized the importance of worship. Even in those times when her educational responsibilities were largely forgotten, the worship services continued. Worship is still important and must not be neglected in our programs of religious education. Frequently, however, the spirit of wor-

ship is lost and that part of the program which should be the worship service becomes merely an "exercise."

This loss of the spirit of worship is due, in large measure, to the failure to understand what worship is. Essential in worship, however we may describe it, is the feeling of direct and personal relationship to God. Worship has been called "communion with God," "the outgoing of the heart toward God," and "the realization of the presence of God." An exact definition may not be necessary, but the nature of worship must be understood if we are to plan effective worship programs.

What place has worship in the program of your Church School? How effective are your programs of worship? On what basis would you determine whether or not these programs are effective? What do you mean by worship?

We shall be helped in our conception of worship if we consider the emotions or attitudes which worship should arouse in the worshiper. These may be listed at length, but a certain major grouping may furnish a basis for the classification of materials and the choice of working themes, as well as for guidance in encouraging the development of controlling attitudes. The four following elements are suggested as inclusive:

- a. Reverence for God, which is expressed in feelings of awe, fear, and wonder, and in the attitude of adoration.
- b. Loyalty to God, which is expressed in love for God, devotion to him, and friendliness and good will toward him.
- c. Gratitude, which is expressed in feelings of

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thankfulness and praise to God and good will to all mankind.

d. Dependence upon God, which is expressed in feelings of faith, trust, aspiration, peace, joy, and freedom.

Criticize this classification. How would you improve it? Of what value is such a classification? How would you describe the influence of worship upon character development?

Planning Worship Programs. The superintendent is particularly interested in the planning of worship programs. Usually he is responsible for both planning and conducting them. Other items of the complete program may be carried by teachers and advisers but, in general, the officers are particularly responsible for the group worship.

Materials available for the worship program have been discussed in connection with Chapter II. There we suggested that these materials would include prayer, hymns, Scripture, music, offering, story, talk, and so forth. In this connection we are to consider how these materials may be put together into an effective worship program.

There are at least three important principles which underlie the building of an effective worship program. The first of these we may call the principle of definiteness. Many worship programs fail because they are not carefully planned. The superintendent of the Sunday School, for example, begins his worship service—which is more commonly and truthfully called the “opening service”—with no idea of what is to be done. The first hymn is selected, and while it is being sung the second hymn is chosen. The

Sunday School lesson Scripture is read alternately and some one is called upon to lead in prayer without any previous notice. There is nothing definite about such a program. A real program of worship demands careful preparation. It cannot be a hit-or-miss affair. Usually the leader of the worship service will find it necessary to write out in detail the order of service which he is planning to follow. Only in this way can he be sure that the service will contribute to the purpose which has been set for it.

This suggests the second principle, which may be called the principle of unity. A worship service, to be effective, must have a definite purpose in mind, and everything in the service must point toward that purpose. The purpose is usually stated in the form of a worship theme. Probably the first step in planning a worship service will be the selection of this central theme. The theme may grow out of the Sunday School lesson, the society topic, or the club activities that are planned, or out of the special occasion when the service is to be used, as Easter, Thanksgiving, or Christmas. A theme may be used for a series of worship services such as are frequently planned around the Christmas season.

Whatever the method of selecting the theme may be, a definite statement of it is important, for it is to be the basis upon which all the other materials for the worship service are chosen. It seems hardly necessary to say that the worship theme should be worshipful in itself, yet frequently themes suggested for worship have nothing in them which directs the heart of the individual toward God. With an inadequate theme, a service that is worshipful may be

planned, but it is accomplished with little help from the theme itself.

A definite central theme will not insure unity in the worship service unless this theme is made the controlling factor in the selection of materials for the service. All the material which goes into the service should bear upon the theme which has been selected. This is not only true of hymns, Scripture-reading, and prayers, but applies equally to the special music, instrumental or vocal. Worship services have often been destroyed because the special music did not contribute to the theme of the service.

Of what importance is the principle of unity in planning a worship service? Make a list of possible worship themes. Which of these are in themselves worshipful? If possible, recall the worship services in your Church School last week. What were the themes of some of these services? How did these services illustrate the principle of unity either by following it or by failing to recognize it?

The third principle underlying the building of an effective worship program is the principle of participation. Definiteness and unity are of little value if the program which results does not gain the participation of the boys and girls themselves. This is not only a principle but it is also the test of a successful worship program, for a program cannot be effective unless it calls forth a participation in worship on the part of all the members of the group.

Leaders have found that there are at least three ways in which the participation of girls and boys may be encouraged. The first of these is by creating an understanding of the meaning of worship. Fre-

quently the cause for the failure of worship services may be traced to the fact that those who are taking part in them have little conception of what they are trying to do. An important step in securing intelligent participation is helping the group to reach an understanding of the meaning of worship and of the various ways in which they may worship.

A corollary of this is that the programs planned should be such as can be understood by the group. That is, they should be graded to the needs and interests of the group. Graded worship materials are just as important as graded materials of any other type.

A second method of encouraging the participation of the members of the Senior group is by placing upon them the responsibility for planning and conducting the worship service. This method is not distinct from the first; the two go together. Frequently an understanding of worship is reached if the group undertakes the planning and conducting of worship services. Probably, however, a superintendent or a supervisor of worship should help the group with its plans. Some of the meetings of the group may well be used to discuss the meaning of worship and the various principles underlying the building of worship programs.

The third method of securing participation is by encouraging participation. The boy or girl who has actually worshiped by participation in a worship program is much more eager to renew the experience than one who has not. Participation, therefore, is a growing matter and practice is important. This element of practice may also affect the program itself.

Frequently the girls and boys find it much easier to participate in a program with which they are familiar than in one which is new. This fact has led some Senior groups to develop rituals of worship which they use for a certain period of time. The most effective rituals are those which the group itself develops. Even a standard order in the worship service may be helpful, provided it is not followed for too great a length of time.

The superintendent should learn, however, that while practice is important it should not be made a part of the worship service itself. New hymns, which demand practice, should probably be taught some time before they are to be used as expressions of worship. The same principle would hold true of the other materials.

To what extent do the boys and girls of your Senior Department participate in the worship service? Try to discover the reason for their participation or for their failure to participate. What plans are followed to help the group to appreciate the meaning of worship? How much responsibility does the group itself carry in planning and conducting worship services? How would you suggest that the worship of your Senior Department may be made more effective?

WHAT WOULD YOU DO?

a. "Our Senior Department had a habit of having closing exercises, which took about ten or fifteen minutes, in which the classes came together, sang a hymn (any hymn), created quite a disturbance, and repeated the closing prayer—all this without any real reason. At the same time some of the pupils and teachers were complaining because they did not have time enough for the class period. In spite of this the Sunday School superintendent and certain other adult leaders insisted on hold-

ing these exercises. They were persuaded, however, to try for one month the plan of doing away with the closing exercises and letting the teachers close their own periods. At the end of that time they went back for one Sunday to the old plan of closing exercises. A vote of the school was then taken and the school decided almost unanimously to do away with the closing exercises."

b. "In facing the problem of a complete program for our Senior Department, we discovered two situations which had to be met. First, the time for the classes was crowded, and shortened by a long opening and a long closing exercise. These exercises have been in existence for many years, and were so deeply rooted that all we could do was to shorten them a little. Our second situation was a waste of time within the class due to using lesson materials which were not suitable to the group. We have not solved our second situation—nor, for that matter, our first."

c. "Our people were anxious for us to use for the Senior group the materials prepared by our denominational headquarters. For the most part this was satisfactory, but for a group of boys in high school I could not get what I wanted. I found a series of lessons by another publisher which I felt were just what the boys needed. The other leaders feel that I was being disloyal to the denomination in ordering these lessons."

d. "I have a group of boys who are very regular in their attendance at Sunday School but they always wait until the worship period is over before they come in. They like the class sessions but the worship period does not seem either to attract or to interest them."

e. "Ours is a small country Sunday School with an average attendance of about thirty. After attending a Young People's summer conference, half a dozen Seniors had a vision of making the opening moments in even this one-room Sunday School a worship service rather than opening exercises. Their older friends said: 'What is the use? It cannot be done in a one-room school.' After much discussion and planning on the part of the Seniors at a week-day business meeting, they asked for a chance to demonstrate what their idea really was. The superintendent finally consented. The result has been that now each department, consisting in each case of one class of about six members, prepares the worship service in its turn, so that at least once in six weeks each has a worship service really suited to its age group, which is shared with the other

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departments. This is not a perfect grading of worship, but it is better than the old plan."

f. "A group of ten young people of about seventeen years of age were holding a week-day business meeting. Mention was made of the fact that other young people's groups had mission study classes, and the desire was expressed that their group should engage in such an activity. The work of the individual members of the group and their distance apart made it hard to arrange for another meeting. As a result of much discussion, the class now meets for an evening meal together on a week night, combines a mission study class with its regular business meeting, and saves time by doing this around the dinner table."

g. "A class of high school boys was brought into a one-room school. They used a series of Senior group-graded lessons, which they found very interesting. The worship programs, however, including the Scripture, all centered in the adult lesson. The boys lost interest in the school and more than half of them dropped out."

CHAPTER VII

THE ADMINISTRATION OF THE COMPLETE PROGRAM

Problems of the Chapter

1. Securing Unity and Balance.
2. Locating Program Responsibilities.
3. Finding Outlets for Service.
4. Developing an Administrative Personnel.
5. Making Use of Scientific Method.

Preparing for the Discussion

a. List the activities (study, service, and others) engaged in by your Senior Department. Check the list, indicating points of overemphasis and of underemphasis.

b. What different steps are taken to see that all the needs of the girls and boys in your Senior Department are adequately met?

c. What attempt is made to divide the responsibilities of the program among the various organizations of your Senior Department?

d. List the officers of your Senior Department, including all the organizations, and indicate what specific training and experience has prepared each for his office.

e. Check your Senior Department by the International Standard for the Intermediate, Senior, and Young People's Departments, following the directions given in the Manual. Make a note of special points of strength or weakness.

f. Read the following:

Bower, "Religious Education in the Modern Church," Chapter VIII, "The Scientific Method in Religious Education."

Cope, "Organizing the Church School," Chapter V, "Organization of the Personnel of General Leadership"; pages 212-215, on testing work.

Fergusson, "Church School Administration," Chapter II, "The Official Staff."

Moore, "Senior Method in the Church School," Chapter XV, "Training in Social Service."

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Munro, "The Church as a School," Chapter I, "How to Study Church School Leadership"; Chapter VII, "Building Up the School"; Chapter XII, "The Administrative Staff."

Vieth, "Improving Your Sunday School," Chapter VIII, "The Use of Standards and Goals"; Chapter XI, "Testing the Spiritual Results."

Christian Quest Basic Pamphlet No. 3, "How to Study Individual Growth."

Securing Unity and Balance. Our previous discussion has indicated the varied character of the program. This varied character makes it difficult to keep the activities from becoming hit-or-miss, with little or no relationship between them. Particularly is this difficulty evident in Church Schools made up of a variety of organizations. When the free approach in program-building is followed, the difficulty develops into a danger. A second difficulty arises from the fact that many leaders to-day are inclined to develop their programs in line with the interests of the group. Frequently this approach has produced excellent results. However, where the interests of the group are the sole determinants of the program activities there is often a tendency for the group to repeat many of its activities and to make little real progress. For these two reasons it is important that the curriculum be considered from the point of view of unity and balance.

From your experience in your own Church School illustrate the effect of varied activities upon the program. What advantages do you see in the "free approach" to program-building? What disadvantages? Give reasons based upon your own experiences or upon the experiences of others in support of your listing of advantages and disadvantages.

At the opposite extreme from the completely free approach is the "cut and dried" program written out ahead of time and followed in spite of the real needs of the group. This type of program is probably more detrimental to progress than is the free approach. It is the problem of the administrator to see that both extremes are avoided and that the activities and experiences of the boys and girls form an adequate curriculum. As far as the program itself is concerned, its adequacy depends largely upon unity and balance.

How far is the problem of the program a problem of the administrator? Where do the teachers and advisers touch the problem?

What is unity of program? Probably the best answer to this question will be found by considering situations that show lack of unity. You are all familiar with Church Schools that have various organizations and programs. The Sunday School classes are doing certain things. The expressional societies are following other activities. Other groups differ in their programs from these two. A situation of this kind may be characterized by the term "heterogeneous," or we may say that the situation shows lack of unity of program.

However, unity does not of necessity mean identity in the program followed by the various organizations. A situation where this was true would be deadening. Nor does unity mean a similarity. A great variety of programs may have unity. What, then, is unity? We may describe it as that relationship between programs which makes it possible for all the experiences involved to contribute to the desired

outcome. Unity, therefore, is to be found not so much in the materials themselves as in the experiences of the learner. A variety of materials may be unified and, inversely, a set of homogeneous materials may lack unity. From this point of view, unity is but another term for correlation.

How would you define unity of program? How far is it desirable? Illustrate its presence or absence in the program of your own Church School. Is securing unity a greater problem in a unified department than in a correlated department? What are the reasons for your answer?

What is balance of program? Again, let us approach the question from the situation where there is apparently little or no balance. In a Church School in a certain city the Senior girls and boys were interested particularly in a round of social affairs. During one month, for example, the Sunday School classes had three joint social gatherings. The Christian Endeavor Societies had one. The boys' club entertained the girls and the girls reciprocated with an entertainment, making a total of six social affairs during the month to which all or part of the Senior group was invited. Little was done in that particular Church School throughout the entire year except in the line of social gatherings and entertainments. The program for the month cited was extreme, but it represented the attitude of the entire group.

In another case the adult leaders of the Senior group were greatly interested in missions and mission study. Through their influence missionary programs were presented in the Sunday School and in the

society. The clubs studied mission textbooks and the entire benevolent offering of the department went to missionary objectives. In this situation, as in the former, there is evidently lack of balance.

How shall we describe balance? We may say that it is such a relationship between the various program experiences as will provide an adequate educational experience for the whole group. It depends upon the individual needs and interests of the members of the group and upon other experiences which they are having outside the Church School. It may also be described as emphasis. This need for balance is one of the elements lying behind the development of the chart for determining individual growth which is part of the Christian Quest Program. The use of this chart indicates the points of strength and weakness and helps to make possible the development of a balanced program (see pamphlet, "How to Study Individual Growth").

How would you define balance? Is balance more difficult to secure in a unified or in a correlated department? Why? How far is the program of the Senior Department in your Church School balanced? Indicate where you think balance is evident; where it is lacking.

If unity and balance of program are so very desirable, we must answer the question of how they may be secured. To a large extent this is a problem of administration, but of course it cannot be accomplished by the administrator alone. The superintendent of the Senior Department, for example, cannot put into the program all the elements which are needed. This has to be a coöperative enterprise.

All leaders who are working with Senior groups, as well as the boys and girls themselves, need to work upon it.

This coöperation may be secured through the organization itself. The regular teachers' meetings, if such are held, furnish an opportunity for balancing and unifying the program. Possibly the organization best qualified to do this is the Senior Council, the chief function of which would probably be the development of unity and balance in the program (see the discussion of this in Chapter IV). Of course, the Church Council of Religious Education would carry the general responsibility for securing unity and balance in the program of the entire school.

If you were superintendent of a Senior Department, what steps would you take to see that the program of your department furnished a balanced and a unified curriculum for your boys and girls? What is being done in your Church School to develop such a program? How far is the effort successful? Upon what do you base your judgment?

Locating Program Responsibilities. As a result of the preceding discussion, probably one conclusion we have drawn is that unity and balance in the program demand coöperative program-building. In the preceding chapters we have considered two organizational elements which make such coöperation possible. The Council or Committee of Religious Education functions through the whole school in seeking to secure unity and balance in the program, particularly between age groups and departments. As far as the Senior age group and Department itself is

concerned, this function is carried by the Senior Council or Cabinet.

What is the difference between the Council of Religious Education and the Senior Cabinet? How are they related to each other in organization and function? Illustrate, if possible, from the situation in your own Church School.

The problem of determining unity and balance involves, as we have seen, several elements. In the first place, it is necessary to discover the interests and needs of the boys and girls themselves. From the suggestions already made, and from previous discussions, what methods would you suggest for discovering these interests and needs? Who ought to be primarily responsible for undertaking this task?

A second element in the problem, closely related to and growing out of the first, is the determination of objectives. This too, has been discussed (see Chapter I). By way of review, outline briefly the objectives of the program for Senior boys and girls. Use the needs and interests of the group as the starting point and the objectives as the goal.

The third step is a determination of the activities or experiences which should be provided for the group, if the needs are to be met and the interests utilized in reaching the objectives. This list of activities will probably be the determining factor in locating program responsibilities. What types of activities should be eliminated? What should be added?

With the data which result from working through the three elements outlined above, the Senior Cabinet or some other similar organization may approach the

problem of locating program responsibilities. There are two ways, both of which are essential, in which this locating of responsibility may take place.

In the first place, there may be a locating of general responsibilities. For example, the members of the Senior Cabinet in a certain Church School, as a result of listing the various activities which they felt were essential in the program, discovered that these activities grouped themselves into six divisions. These they called worship, instruction, service, fellowship, health, and recreation. They then surveyed the different types of organizations that made up the Senior Section and, upon the basis of the program which each was carrying, allocated to each its major responsibility. The church worship service, they felt, should carry the major worship responsibility, with training in worship as part of the Senior Society's program. The Sunday School and the Week Day School were given major instructional responsibilities. The Senior Society, in addition to training in worship, was given the major responsibility for certain types of service and fellowship, and the clubs carried major responsibility for health and recreation. At the same time the Senior Cabinet realized that in all probability each of these meetings and organizations would include several other activities besides its own special responsibility, and some might even include them all, but, for the purpose of unity and balance, the major responsibilities should be located as above. This may seem to be a very mechanical method of locating program responsibility and it is only fair to add that the above allocation was considered merely as indicative of program re-

sponsibility and did not become a set inflexible rule of procedure.

What difficulties do you see in the plan outlined above? How could general program responsibilities be better allocated? What differences would there be in the problem if the above Senior Department had been organized on the unified rather than on the correlated plan? How would you go about locating general program responsibilities in the Senior Department of your own Church School?

The second way in which program responsibilities are located involves special responsibilities. The Senior Cabinet, for example, might meet and face the program for the coming three months. Upon the basis of the outline submitted by the various organizations of the correlated department, the cabinet might discover certain needs and might allocate to certain groups or organizations the responsibility for meeting these needs. On the other hand, there might evidently be too much emphasis upon certain phases of the program, in which case the cabinet could allocate to some groups these phases and ask other groups to undertake different types of work than they had planned. In all cases, however, the allocation of program responsibility would keep in mind the unity and balance of program, not only for the group as a whole but for the individual members of the group.

Finding Outlets for Service. Service is recognized as an important and necessary expression on the part of the pupil. To awaken the desire to do, without satisfying that desire, is detrimental. Frequently Senior boys and girls who attend conferences return

with great enthusiasm. That enthusiasm is allowed to dissipate. They are given no outlet in the field of service. The result is often disastrous to a leadership prospect.

In spite of the importance of service activities, in most Senior Departments they are haphazard and occasional. They have no definite place in the program. They are optional rather than required. Service activities should be a regularly assumed responsibility of the Senior members of the Church School.

There are various fields in which this regular responsibility may be found. One of the most important of these fields is the program of the church itself. A Senior who becomes a member of the church should assume definite obligations in terms of service. These obligations may be found in the morning or evening worship service of the church or in some phase of the program of the Church School.

A second important field of service is in the benevolent program of the church. Every church has its regular missionary enterprises. These may be shared in by the Senior group, which should have a definite part as its responsibility.

Another field of service is a separate program of missionary giving for the Senior Department. Some Church Schools allow their Senior groups to decide upon special missionary objects, in the community, in the nation, or in the foreign field. These, although belonging particularly to the Senior Department, are recognized as a part of the entire missionary program of the church.

Another important field of service belongs to the

individual himself. This is the principle behind the Boy Scout's "Do a Good Turn Daily." The program of the Church School should encourage individual members of the school to be always on the lookout for opportunities for personal service.

In planning the Senior program of service certain general principles need to be kept in mind. In the first place, these service activities should be definite; they should be an essential part of the entire program; and, as far as possible, they should be planned by the Senior Cabinet itself. Secondly, the service activities should be the natural expression of other program phases. The study of missions, for example, should result in giving to missions; the study of the needs of the community should result in a definite effort to meet those needs. The third principle is that the service activities should be accepted as a part of the responsibility of Church School membership. The service should be natural and regular. Moreover, it should be within the ability of each member of the Senior Department. It should not be regarded as "busy work" but should be, in every case, a real contribution to the welfare of some one else.

What part does service play in your present Senior program? How would you go about making your service activities more effective? What responsibility have the Senior boys and girls in the program of the Church School? What additional responsibility may they be given?

Developing an Administrative Personnel. It is evident from the preceding discussion that the administration of a complete program demands an ade-

quate administrative personnel. Since the question of the training of personnel will be discussed in a following chapter (Chapter XII), the problem can merely be mentioned here in its relationship to the preceding discussion. Unity and balance of program and the locating of program responsibilities demand a high type of administrative ability as well as some technical training. The superintendent or the principal of the Senior Department will probably carry the major responsibility. The secretary, however, plays an important part. Certainly the records of the department, both the records of the individual and the records of the various organizations, will be needed if an adequate program is to be planned. The problem of records and of the secretary's work is considered in detail at a later point. Here, we are thinking of it in general only.

What officers do you think are needed in the Senior Department if the administrative personnel is to be adequate? Upon what do you base your answer? Which of these officers should be adults and which should be Seniors themselves?

The preceding discussion indicates some of the elements which make training so essential for those who are to occupy administrative positions. The task of administration is difficult and requires special skill. There are certain technical elements in it which have to be learned. More than this, the administrator occupies a position of real importance in relation to the program of the Senior Department. A weakness on his part either in personal qualifications or in professional ability handicaps the entire department. None of the other leaders in the department can func-

tion effectively if the administrative personnel does not make this functioning possible. However, in spite of the importance of the position and the technical training needed, very often little care is taken in selecting qualified administrative leaders. Some Church Schools are raising the question of paying officers and supervisors in order to be sure that these leaders at least are qualified for their positions. The question of paying supervisors will be discussed in the following chapter.

An adequate administrative personnel does not depend entirely upon training received previous to assuming administrative duties. Much of this training may be secured later through observation of other administrators, through reading, and through an open-minded approach to the problems of administration. The chief danger of any administrator is that of becoming satisfied with things as they are. A satisfied personnel cannot be an adequate personnel. The Church School must continue to improve, and this continued improvement depends to a great extent upon the ability of the administrators to realize the need for growth and to see how that growth may take place most effectively.

What training do you think is needed for the superintendency of leadership in your Senior Department? How would you present the matter of paying officers before the teachers' meeting of your department? What suggestions can you make for keeping the administrative personnel from becoming satisfied with the work it is doing?

Making Use of Scientific Method. The administrator of experience appreciates the need for more

adequate methods in the Church School. He is on the lookout for those methods which will give the best possible results. This is the purpose of the movement known as "scientific method in religious education." It is not at all antagonistic to religious education, but rather complementary to it. Religion furnishes the objectives, the content, the method in part, and the motivation. Scientific method tests the procedures and determines the best for use in the Church School.

Scientific method is especially important for the leader who is responsible for the administration of the complete program. Here there is need of scientific attitude—an attitude that declares that procedures, plans, and programs must prove their worth. They should be accepted as the best only on the basis of actual experience, not upon mere opinion, nor yet upon long-established custom.

Among the scientific methods recently developed the use of standards is of special importance to the administrator. International Standards in Religious Education have been developed by a large group of denominational and interdenominational leaders and have been used experimentally before final adoption. These Standards are valuable as a basis of determining program needs and for checking progress in program achievement. They are not to be used as a basis for comparison between Church Schools. Complete directions are given with the Standards.

A second group of instruments developed for measuring Church Schools are known as tests. These vary in importance, possibly the best known being the Biblical information tests which are used to determine

to what extent a pupil is familiar with the content of the Bible.

Tests in other fields are also being prepared, particularly in the field of attitudes. The Church School leader who desires to determine with some degree of accuracy what progress the pupils of the school are making may do so by the use of some of these tests. A suggestive list of tests is given in the Appendix, together with a statement of the Standards available (see Appendix, pages 187, 188).

An important scientific method may be developed by the leader on the basis of his own experimentation. He may desire to try out organizational arrangement in an effort to discover the most effective plan for organizing the Senior Department, or his experiments may be in the field of leadership training or of program-building. Certainly the effective leader will not be satisfied until he is convinced by actual experience that his plans are the best for his school.

How would you define scientific method? How useful do you think it would be in your department? What would the scientific attitude mean in terms of your present departmental procedure? How would you go about using the scientific method in your Senior Department?

WHAT WOULD YOU DO?

a. "We have tried to give the young people a definite responsibility in connection with their program. We have found, however, that frequently they fail to appear at the proper time, or, when they do appear, they are not prepared to take the part of leaders. Some of our adult leaders feel that the young people do not want to assume any responsibility for their program."

b. "A Senior choir had been organized. It functioned for

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a year. The officers of the church decided to change the policy and have a paid quartet. A church chorus, however, was to meet every week for rehearsal, with a competent musical director, and to present a musical program once a month. The Senior choir was given an invitation to join the chorus group. Instead of accepting it, they left the church as a group, their spokesman saying, 'They do not like us and are trying to get rid of us; now let them do without us.' "

c. "Our Senior group wished to have their social and recreation meeting in the church's Sunday School room, which was connected with the main auditorium by folding doors. The session refused them the privilege, however, on the ground that the church was a place for worship and not for social and recreational activities."

d. "In the administration of a complete program for our Senior Department we found two problems: (1) There were no adults willing to take the responsibility for the program. (2) There were no members of the Senior Department who seemed ready or willing to take part in the leadership of such a program. We decided that we had started our training too late and that we could do nothing about it for the Senior group. Therefore, we put our emphasis upon the Intermediate and Junior boys and girls."

e. "The members of the group I have to work with do not like to take any definite part in the program. They seem to be embarrassed even when asked to give a report of a boys' camp which they have attended. It is difficult to get them to take responsibility in the organization. Our best step has been to get them as a group to put on a Sunday evening program for the church once each month."

f. "The Senior group in our church is enthusiastically eager to make its own program. Should we give them as leader a person who is a wonderful executive, who could handle the problem well from an executive standpoint, or should they have a leader with a more sympathetic understanding of youth and youth's problems who is not quite so talented? The one who is a great executive has indicated that she would enjoy the leadership."

CHAPTER VIII

PROBLEMS OF SUPERVISION

Problems of the Chapter

1. The Meaning and Purpose of Supervision.
2. The Need for Supervision.
3. Who Shall Supervise?
4. The Supervision of Leaders.
5. The Supervision of Pupils.
 - a. Discipline.
 - b. Class Grouping.
 - c. Promotion.

Preparing for the Discussion

a. Describe the supervision which is carried on in the public schools with which you are familiar. What is its purpose? To what extent is supervision carried on in your Church School?

b. List the various characteristics which you feel to be essential in a supervisor.

c. Indicate what is done in your Church School in the supervision of leaders.

d. Indicate what is done in your Church School in the supervision of pupils.

e. Read the following:

Bower, "Religious Education in the Modern Church," pages 76, 77, on the workers' conference; pages 94-98, on the improvement of supervisors and teachers; pages 98, 99, on financial remuneration.

Cope, "Organizing the Church School," Chapter VII, "Organizing Group Leadership"; Chapter VIII, "Organization of Teaching"; Chapter XX, "Administration of Pupil Factors."

Fergusson, "Church School Administration," Chapter IV, "The Teaching Staff."

Munro, "The Church as a School," pages 84-87, on the problem of discipline; Chapter IX, "The Nature and Function of Supervision."

Stout, "Organization and Administration of Religious Education," Chapter IX, "Selection and Supervision of Teachers"; Chapter X, "Administrative Management of Pupils."

Vieth, "Improving Your Sunday School," Chapter I, "The Work of the Superintendent"; Chapter III, "Improving the Teachers"; Chapter IV, "Visiting the Teacher at Work"; Chapter V, "The Workers' Conference."

The denominational requirements for promotion, usually published in separate pamphlets.

The Meaning and Purpose of Supervision. For many leaders in the Church School the word "supervision" has an undesirable meaning. The word itself frightens them away from the thing for which the word stands. This is probably due to the fact that supervision may be such as to take away all initiative and freedom from the individual who is supervised. Supervision in this sense is autocratic and does not represent a desirable element in Church School administration. True supervision, as it is practiced generally in the schools of this country, is of the opposite type. It is democratic. It allows for, and, in fact, makes possible, the fullest freedom and initiative. Supervision in this sense is coöperative in spirit and does not impose any undesirable rules and regulations.

The purpose of supervision in the Church School as a whole and particularly in the Senior Department of the school may be thought of as having three fields or three objectives. The first of these is the program. It is owing to the variety of activities included in the program that supervision is necessary for securing unity and balance, which we have discussed in the preceding chapter. The purpose of supervision as it faces the program of the Senior Department is to

bring about a program which will be adequate in every respect.

How would you describe a program that is "adequate in every respect"? State somewhat in detail the purpose of supervision as it affects the program of your Senior Department.

A second field of supervision is the field of leadership. Not only does the Senior Department of the Church School need an adequate program, but it needs also the best of leadership. Supervision, facing the question of leadership, will seek to make it more effective in every way possible. This involves, among other things, the following of the best leadership methods with the various types of groups. To a large extent, also, the supervision of leadership is necessary as a part of the supervision of program.

What various kinds of supervision are possible in the field of leadership? How does supervision in this field compare with the supervision of a similar kind in public schools? What are the likenesses and the differences? How much supervision of leadership is there in the Senior Department of your Church School? What is the purpose of supervision in this field?

The third field of supervision is to be found in the pupils themselves. If the Church School is to be an effective institution, not only is supervision necessary in the activities of the program and the methods of leadership, but it is also needed in the case of the pupils themselves. Supervision here would seek to help the pupils to get the most possible out of the Church School and at the same time would seek to make the Church School contribute the most possible

to the lives of the pupils. This is probably the heart of Church School supervision as well as the point at which actual supervision becomes most difficult.

In what ways does your Church School supervise the pupils of the Senior Department? Which of these ways are effective? Which are ineffective? What does this supervision seek to accomplish? What is the attitude of the pupils themselves toward such supervision?

In view of the preceding discussions, what would you consider the major purpose of supervision? What place should it have in the Senior Department of the Church School? What is the attitude of the leaders in your Senior Department toward supervision? What is the attitude of the pupils of the department? Do you consider this attitude the right or the wrong attitude? How can it be strengthened or changed?

The Need for Supervision. The preceding discussion regarding the meaning and purpose of supervision indicates somewhat the need. Turning from supervision to the Church School itself, what is the need there for the things which supervision can give? Think in terms of the Church School with which you are familiar. What need is there in the Senior Department of your school for the supervision of program-building? How does this need make itself evident? What need is there for supervision of leadership? How far has such supervision been attempted? What are the results of these attempts? What plans are followed in helping the teachers of the department to use the best methods in their work? How far has supervision of pupils been attempted?

Who has done the supervising? Has it been effective or not? What do you consider its points of weakness and its points of strength?

Who Shall Supervise? From our discussion regarding the meaning, purpose, and need for supervision, it is evident that the task of supervision is highly specialized as well as very important. It is, therefore, necessary to consider with some care the question of who shall be the supervisor. In the Senior Department of some Church Schools the superintendent or principal of the department takes the responsibility for supervision. If the department is small the superintendent can find time for this work. In large departments, however, the other duties of administration are so heavy that it is almost impossible for the superintendent to add these supervisory duties, and it is also frequently true that the superintendent is not technically qualified to be the supervisor.

For these reasons a growing number of Church Schools is placing the responsibility for supervision upon certain individuals selected for this task. These are often called "supervisors," and they belong to the administrative personnel. The duties of the supervisor vary greatly. In some instances there is a supervisor for each department in the Church School, covering a variety of activities. In other cases there are several supervisors in each department carrying special responsibilities. On this basis within the Senior Department of the Church School there may be a supervisor of worship, a supervisor of instruction, a supervisor of recreational activities, and so forth.

Thinking of your own Church School, what would you consider the best plan for locating the responsibility for supervision? Discuss the reasons why the superintendent of the department should carry the supervisory responsibility and the reasons why he should not. If your school should follow the plan of having special supervisors how many would you need in the Senior Department? What functions would you assign to each?

The responsibility which is placed upon the supervisor means that the individual who accepts this responsibility should have special qualifications. These qualifications must be of two kinds—technical and personal. Among the technical qualifications will be included such items of special training as are necessary in supervising the various types of activities. In addition to theoretical background, the supervisor should also have practical experience in the work of teaching or in other types of leadership, and, if possible, some experience as supervisor. It must be recognized, however, that the work of the supervisor is quite different from the work of the teacher.

Make a list of the technical or professional qualifications which you think essential for a supervisor. How should these qualifications differ from the qualifications of a teacher or other leader?

The personal qualifications are probably even more important than the technical or professional qualifications, since the primary duty of the supervisor is in influencing men and women. These qualifications should include such qualities of leadership as the ability to inspire teachers and other leaders to high

ideals, to stimulate professional and technical growth of teachers, to build a fine spirit and morale in the department, as well as qualities of insight, tact, sympathy, moral character, and spiritual devotion.

In the list of qualities just given, which, if any, might be omitted? What other qualities might be added? From the long list which might be made, select the few that you consider essential.

The discussion regarding the individual who shall do the supervising indicates the necessity for securing a person who has ability, training, and time. Some schools find volunteers who meet all the requirements. Other schools, however—and this group is growing in number—find it necessary and desirable to employ paid supervisors. Here is a possible solution for many of the difficulties resulting from untrained personnel. One or more employed supervisors can do much to strengthen the leadership forces of the Church School. It would probably be wise for the schools that can afford to pay teachers only a small amount to use the money rather in employing several first-class supervisors. What reasons can you give for and against this plan? How would you go about securing paid supervisors as a part of the administration personnel of your school?

The Supervision of Leaders. We decided in our preceding discussion that one field of supervision is the field of leadership. Here supervision will seek to make leadership both effective and efficient. What was our statement of the purpose of supervision as it affects leadership? The question we are considering here is not what supervision should try to accomplish but how the purpose which we have already

stated, tentatively, at least, may be carried out. Actual experiences of supervision in the Church School suggest the following possible methods of supervising leadership. These methods are stated briefly and the list is not exhaustive. Experience seems to indicate that no one method is adequate, and that combinations of methods are necessary.

Class and Group Visitation. In order to be of the greatest help to the leader the supervisor needs to know what actually goes on in the class or group. Class visitation is best for conferences, teachers' meetings, and the like. The visitation will be natural and should be so usual that the supervisor's presence will create no excitement on the part of either the teacher or the pupil.

Group Conferences. The supervisor may call together teachers and leaders who have similar problems and discuss with them possible solutions. Group conferences are particularly helpful in that they stimulate a feeling of coöperation on the part of the members of the group.

Personal Conferences. Frequently the supervisor will discover that some problems cannot be handled in group conferences. This will necessitate a personal conference with certain leaders. Personal conferences require more tact on the part of the supervisor than any other method of supervision, and are effective only when there is a mutual understanding between supervisor and leader.

Teachers' Meetings. These are probably the oldest methods of supervision and often are ineffective. Effective teachers' meetings discuss actual teaching and leadership problems, methods of leadership, re-

ports on experimental projects, educational articles, and the like. Teachers' meetings may be presided over by the supervisor or by the superintendent, and the educational presentations made by those best qualified to make them.

The Reading of Current Literature in Book and Periodical Form. Efficient teachers need to know the latest developments in their field, and the supervisor will seek to discover some reading plan which will help the leaders to keep abreast of the times. Some supervisors use the teachers' meeting as a method for stimulating professional reading. In one school the school paid one half of the subscription price for a leaders' magazine for each leader who was willing to pay the remainder. Articles in this magazine were used as a basis for discussion in the monthly teachers' meetings.

Teacher Training Courses in Standard Schools. This phase of supervision will be discussed in a later chapter.

Tests and Measurements. Measurement in religious education is in its infancy. A few tests are now available in standardized form but these are inadequate. Construction of new-type examinations and the building of "homemade" tests may well be one method of supervision (see Chapter VII).

Standards of Efficiency and Teacher-Rating. Simple standards of efficiency, objective in form, may well be used in supervising leadership. These may be developed coöperatively, by leaders and supervisors working together. A simple form of teacher-rating that has been used successfully is given in the Ap-

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pendix (page 183). This can best be used as a basis
for building a rating scale of your own.

Which of the methods of supervision suggested above seem to you to be the most practicable? Which would you cross off the list? What others would you add? If you were supervisor of the Senior Department of your Church School, which of the methods would you select for use with your leaders? Outline somewhat in detail how you think these methods which you have selected would actually work out in practice.

The Supervision of Pupils. The supervision of pupils in the Church School is one of the important fields of supervision. This supervision, however, is usually the responsibility not of any single person, but of all the leaders in the school, certain elements frequently being assigned to individuals. Among the major problems of the supervisor working with pupils are the following: discipline, grouping, promotion, life work guidance, and leadership training. The last two in the list are of such importance that they will be discussed in separate chapters. Here we shall consider briefly the first three.

Are the five problems listed above fairly classed as problems in the field of the supervision of pupils? Give the reasons for your answer. What problems would you include in the field?

The question of discipline as it appears in the Senior Department of the Church School is usually a question confronting the leader of the small group. However, since it has definite administrative aspects it frequently becomes a problem of administration. Many leaders of this particular age group believe

that the source of the problem lies in a failure to understand the needs and interests of the girls and boys. For the most part, discipline is handled successfully by the pupil organizations, more successfully probably than when it is handled by the adult leadership. In fact, pupil participation in the government of the school usually reduces problems of discipline to a minimum.

There is a feeling, more often unconscious than expressed, that because Church School attendance is voluntary, discipline should not be enforced. What do you think of this feeling? How rigid should be the discipline of the Senior Department of the Church School? How should the rules governing the conduct of pupils in the department be made, if rules should be made? Describe any recent problems of discipline which have arisen in the Senior Department of your Church School, indicating how the problem was handled and your judgment regarding the effectiveness of the way it was handled. How far is discipline a real problem in your experience?

Probably a more important problem in pupil supervision than that of discipline is that of grouping, discussed briefly in Chapter III. The basis upon which boys and girls are divided into classes and other groups is often hard to find. Usually where there is a basis it is the public school classification. Sometimes, however, personal friendship is allowed to control and a group of friends form a class.

What is the basis of grouping into classes in the Senior Department of your Church School? How effective is this basis?

With the new understanding of individual differ-

ences of pupils there is also a new realization of the need for care in grouping pupils. So far not much progress has been made in the Church School with regard to careful grouping. There is room here for a great deal of experimentation. What shall be the basis? For example, in the Senior Department groups might be formed, regardless of school grade, on the basis of general intelligence, using some standard intelligence test as the determining instrument. Or, special interest might be the determining factor. In the latter case, several different projects might be proposed at the beginning of the year and each Senior pupil allowed to undertake that project which most interests him. The interest groups thus formed should continue work for a stated period; then a new set of projects may be selected and the groups rearranged on the basis of interest in these.

What other basis for grouping might be considered? What reasons can you give for the necessity of considering this problem? On the basis of your own experiences, what would you consider the best solution?

Closely related to the question of grouping is the question of promotion. This question involves both the classes entering the Senior Department from the Intermediate Department and the classes going from the Senior Department to the Young People's Department. The first part of the problem involves the matter of grouping. Is it wise to keep the Intermediate classes together when they become Seniors, or should some other basis of grouping be used? When should a class be promoted from the Senior Department? After spending three years in

the department? After completing a certain amount of work? After reaching a certain age? Upon graduating from high school? Give reasons for your selection of promotion criteria.

WHAT WOULD YOU DO?

a. "In the field of supervision we face a serious problem in our Church School. Our church employs a director of religious education; the superintendent of our Church School pays little attention to his job and fails in his duties. To meet the situation the director of religious education quietly undertook to help the principal of our Senior Department, and the teachers, by personal and group conferences. When the superintendent of the Sunday School found out what was going on, he did everything in his power to interfere with the director's plans and brought about a situation which is causing a division in our Sunday School."

b. "Our Sunday School was built on the Akron plan; each alcove was separate from the main room and curtained. The superintendent of the Sunday School decided that instead of returning to the main room for closing worship services, each class was to be dismissed directly from its classroom by the teacher. The center alcove or classroom had a door opening on to a back street. One Sunday the teacher was absent and the boys asked if they could teach the class themselves. Some time later the superintendent went to see how they were getting along. The back door was open and the class had departed. How should this class be disciplined?"

c. "We attempted to introduce some supervision into our Senior Department. The result was that the pastor of the church, the superintendent of the Sunday School, and the superintendent of the Senior Department all attempted to supervise. None of them seemed capable of doing the work. The principal of our high school, who was capable, refused to accept any responsibility. The result was that there were four factions in our Senior Department; each of the self-appointed supervisors had his group of supporters, and the fourth group opposed any supervision whatsoever."

d. "How shall we adequately discipline a fellow who continually makes smart remarks and breaks up the spirit of the really serious discussion which others are enjoying?"

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e. "Our chief problem is the problem of discipline in the church service itself. A group of our Senior girls sit in the back of the church. They whisper constantly, write notes, and read the Sunday School papers or books which they bring with them. So far we have not been able to meet the situation. We are afraid that they will drop out of church entirely if we handle the discipline in a wrong way."

CHAPTER IX

PROBLEMS OF RELATIONSHIP

Problems of the Chapter

1. Relationship of the Senior Department to the Entire Church School.
 - a. Organization.
 - b. Program.
 - c. Finance.
2. Relationships Outside the Local Church.
 - a. Importance of These Relationships.
 - b. Relationship to the Public School.
 - c. Relationships to Nondenominational Organizations.
 - d. Relationships to Interdenominational Organizations.

Preparing for the Discussion

- a. Indicate the different ways in which your Senior Department is related to the entire Church School.
- b. Secure or prepare a copy of the budget of your Senior Department or of your Church School as a whole.
- c. List the forces in your community outside the Church School which are coöperating in the religious education and character development of the boys and girls of your Senior Department. Arrange this list in the order of importance.
- d. List the relationships that have been established between your Church School and your high school. Indicate where there is an overlapping in the program. What program elements are characteristic of your Church School only?
- e. List the ways in which the churches in your community work together. Through what organizations is this relationship established?
- f. Read the following:

Bower, "Religious Education in the Modern Church," Chapter III, "The Responsible Administration of Religious Education"; Chapter IX, "Wider Aspects of Religious Education"; Chapter X, "Religious Education and Public Education."

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Cope, "Organizing the Church School," Chapter III, "Organizing the Church"; Chapter IV, "The Church Organizing for Religious Education"; Chapter VI, "Organizing Group Leadership"; Chapter XIX, "The School Council"; pages 228-233, on problems of finance; Chapter XXIII, "Religious Education in the Community."

Fergusson, "Church School Administration," Chapter I, "The Church School Organized."

Moore, "Senior Method in the Church School," Chapter XIX, "Agencies for Religious Education."

Munro, "The Church as a School," Chapter XI, "Organizing the Church as a School."

Stout, "Organization and Administration of Religious Education," Chapter V, "The Organization of the Community"; pages 152-156, on the organization of the Church School.

Vieth, "Improving Your Sunday School," Chapter II, "The Board of Religious Education."

Christian Quest Resource Pamphlet No. 13, "Youth in Cooperation."

Special denominational leaflets on the church council or board of religious education.

Relationship of the Senior Department to the Entire Church School. So far in our consideration of the Senior Department we have been thinking of it as standing alone, which of course is not the actual situation. It is true, however, that in certain churches the Senior Department is so organized as to have very little relationship to the rest of the Church School. This is not the best situation, however. The Senior Department is essentially a part of the Church School. There are at least three different ways in which this relationship is evident: in organization, in program, and in finance. Because of the importance of keeping the relationship clearly in mind in the administration of the Senior Department, we shall discuss these in the order suggested.

Why is it important to think of the Senior De-

partment as a part of the Church School? What advantages are there in this point of view? What disadvantages can you see? Point out the difficulties and the dangers in organizing and administering the Senior Department as an individual unit without regard to these relationships.

If the Church School is to be a school in fact as well as in name, it is necessary that there should be some organization which will hold the various departments together and bring them into coöperation with one another. Many churches are finding that the organization best suited to perform this function is the council, committee, or board of religious education; the purpose of such a committee is to plan and carry out the church's program of religious education for all its age groups. This means that the committee will be composed of individuals who are educationally qualified to direct a program of religious education. On the committee would probably be representatives from leaders of the various age groups, together with pupil representatives. In some instances the council or committee may be large enough to be divided into separate committees, each responsible for a different age group. These separate committees, with additional pupil representatives, may then become the age group councils or cabinets. Other plans, however, begin with the separate organization of age group cabinets, with representation from them upon the council of religious education of the school. It is not possible here to indicate the various forms of organization for a council of religious education. It is evident, however, that some overhead organization is desirable and that the Senior

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Department should be represented upon that organization. This overhead organization will be responsible to the governing body of the church. (See special denominational literature.)

Outline the arguments for and against the organization of a council of religious education in your church. If such an organization seems desirable, what membership should it have? How would you go about its organization? What responsibility would you give to such a council? How would the Senior Council or Cabinet be related to it? How far is it desirable to have pupil representation upon the council? Why?

The Senior Department is related to the Church School not only in organization but also in program. In discussing the administration of a complete program, we indicated some of the elements that are necessary if the program of the Senior Department is to be adequate. What is true of the Senior Department is in large measure true of the entire Church School. It is not possible to divide the program into sections. Rather, each age group is closely related to the age groups that precede and follow. Because of this close natural relationship the program of the Senior Department must build on the experiences of the preceding age groups and must be building for the age group which is to follow.

In the particular relationships of programs and program-building, the Senior Department must also take into consideration the entire school. Frequently the Young People's Division of the school may be called upon to participate in a joint program, as is the case on certain special days, or the whole school,

with the Adult and Children's Divisions, may be brought together. Special campaigns and activities of various kinds are planned on the whole-school basis. To a certain extent it is helpful and necessary to emphasize this relationship. The members of the Senior Department need to feel that they are related to a much larger Church School, but there is a danger that these special programs may crowd out more worth-while activities.

In the program of your Church School, what relationship is there between the activities of the Senior Department and those of the other departments? How are the study activities related to each other? the worship activities? the recreational activities? the fellowship activities? the service activities? What effort is made to make this relationship effective? What relationship exists in program-planning? To what extent are the members of the Senior Department participants in interdepartmental programs of various kinds? How far does this seem desirable? What difficulties have you found?

The third field of relationship between the department and the rest of the Church School is that of finance. More and more, Church Schools and churches are coming to recognize the principle that responsibility for financing the Church School rests upon the church itself and not upon the school. The church should provide the funds which are necessary for maintaining the school, the school in turn contributing to the budget of the church. Such a relationship means that the treasurer of the department occupies a relatively unimportant position. He collects the offerings of the department and passes them

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on to the treasurer of the school. At the same time he sees that the bills of the department are paid from the church treasury.

This financial dependence means that the members of the Senior Department should take part in planning the school budget and should know how much money is needed for the operation of the school and the department. Hand in hand with the operating expenses should be the benevolence budget, which may be separate in part from the school and church benevolence budget. Here the wise administrator finds a real opportunity for helping boys and girls to give expression to their emotions and convictions. The building of the budget, the determining of the amount to be given the benevolence and the weekly offering should all assume real meaning for the members of the Senior Department. Through these financial obligations and relationships, the boys and girls will come to a greater appreciation of their place, not only in the Church School but in the whole Kingdom enterprise.

What is the relationship between the finances of your Church School and those of your church? Do the members of your Senior Department contribute directly to the support of the department? How is the budget of the department built? What part do the boys and girls themselves have in determining budget items? How is the money which is given for benevolence secured? How effective is the weekly offering? What could be done to make it more effective? Outline the system of finance which you think would be best for your Senior Department, giving the reasons for and against your plan.

Relationships Outside the Local Church. The religious experiences of Senior boys and girls are broader than the Church School. They include many experiences in the community that work for religious education and character development. These community forces are important, since they represent a wider relationship than a single church or denomination and lead to the establishment of contacts that are essential in the development of democratic citizenship. There seems to be a trend to-day, particularly among the youth of the Church, toward a broader coöperation and away from the strict sectarianism of the past.

✓ These community forces working for religious education and character development must be considered by the administrators of the Senior Department of the Church School. They are important not only because of their constructive value but also because of the possibilities and dangers involved should they become separated from the forces represented in the Church School. Such separation would probably mean a character education without Christianity. This would involve a loss to the Church School, but, more important than that, it would mean a loss to the girls and boys themselves.

The following have been suggested for the Church School leader as controlling principles in outside relationships:

a. The church and Church School should be the recognized center of the program of Christian religious education, just as the public school is the responsible institution for general education.

b. Other institutions and agencies should be re-

garded as allies, not as competitors, and some coöperative working arrangement should be made which will lead to coöperative program-building.

c. The chief functions of the Church School should be to help girls and boys to unify their experience and to permeate it with Christian motivation.

Make a list of the reasons for thinking that the administrator of the Senior Department should take into consideration community relationships as they affect the Church School. Indicate which of these reasons you consider the strongest. In your own community what are the forces outside of the Church School which are operating for religious education and for character development among the boys and girls of your Senior Department? List these in the order of their importance. List the principles which seem to you important guides for the Senior Department administrator in his outside relationships.

Relationship to the Public School. Probably one of the most important community relationships is the relationship with the public school. In the high school years the school program becomes complicated. In addition to the ordinary classroom activities there are a great many so-called extras in curricular activities which take up the time and energy of the boys and girls—so much so that there seems to be no time for any type of Church School work outside of the Sunday hours.

The high school boys and girls at a summer conference considered this problem and felt so keenly about it that after considerable discussion they expressed themselves in the following way:

“After three days of thoughtful discussion upon

the question of the best use of our time we have come face to face with a situation which we in ourselves cannot solve. To sum up our discussion in a few words, we find that there is not enough time in the course of the week to accomplish all that is being demanded of us. The public school is taking up more and more of our time, even encroaching upon Sunday itself for school activities. We are therefore unable to live a well-rounded Christian life, in that we do not have time for spiritual devotions or time to coöperate with our churches in their function of religious education. While we recognize in the growing educational programs of our own Church those qualities which we are seeking, we can see no way to escape from the dilemma of an overcrowded, unbalanced program or facing the charge of careless living.

"First, we urge therefore that all the delegates of this conference give this problem their earnest consideration and prayer.

"Second, we would urge that we earnestly strive for individual spiritual growth through private devotions:

"1. The practice of prayer.

"2. A definite time set aside for personal devotions.

"3. A definite plan for such devotions.

"4. An individual purpose and a purpose for our group in which we may share.

"5. The practice of self-discipline through self-denial and abstinence.

"Third, we urge that this conference in full session pass a formal resolution as our decision, and take it back to our local churches and there seek to awaken

public opinion in order that a proper adjustment may be made.

“1. In our Young People’s organizations, Sunday School classes, and Christian Endeavor Societies, both Senior and Young People’s, we urge a thoughtful discussion of the question of the time budget, in order that all our groups may face the situation; and that, if they be so minded, they send resolutions to their church sessions urging that the church demand its full share of the time necessary for Christian education.

“2. We urge our local groups to carry this question to the young people of the other churches of our communities and urge similar actions upon them.

“3. We urge the men’s and women’s organizations of our churches to face the situation on behalf of youth, in order that a more equitable time adjustment may be made and consideration be given to our right to a Christian education.

“4. We further urge that this action be incorporated in our reports to both our churches and our local press, since it is a matter that affects all the boys and girls and young people of our communities.”

In spite of this apparent monopoly of time on the part of the high school, it is evident that the underlying purpose of the school is the development of character. All activities find their chief reason for existence in this general aim. There is, therefore, a close relationship between the work of the school and the work of the Church, particularly in the field of objectives. A recent statement of the objectives of secondary education is quite similar to the statement of objectives of religious education. The Department

of Superintendence of the National Education Association, in its Year Book for 1928 (page 51), presents the following statement of objectives:

- “1. To promote the development of an understanding and an adequate evaluation of the self.
- “2. To promote the development of an understanding and an appreciation of the world of nature.
- “3. To promote the development of an understanding and an appreciation of organized society.
- “4. To promote the development of an appreciation of the force of law and of love that is operating universally.

“The individual self, nature, society, and God—these four, and in particular the adjustments which the individual self must make—constitute the objectives of education.”

What are the objectives of your high school? How much overlapping is there between these objectives and the Senior objectives of your Church School? What is there in the objectives of your Church School that you do not find in the high school objectives?

Not only is there a close relationship between the Church School and the public school in objectives but this relationship also holds in method and program. The educational methods which the public schools are using are being duplicated in the Church School. The general educational approach is much the same. In the actual program of the two institutions there is a frequent overlap. This is seen in part in the situation described at the beginning of this section. Further relationship is evident in cities

where there are Week Day Church Schools, or where there are classes in religion or Bible study which are given for high school credit. Here there is a close relationship in program. There are also certain high school organizations that come very close to the Church School; for example, the Hi-Y and the Girl Reserves.

This situation makes it evident that there should be a close working relationship established between the Church School and the public school. Frequently such relationship is established in part by the use of public-school teachers as teachers and officers in the Church School. Probably further relationship should be established through conferences allowing the Church School to make more use of public school experiences in its curriculum, and allowing the public school to coöperate more fully with the Church School in some of its objectives. This would seem to offer a fruitful field for community experimentation.

What is the relationship between your Church School and your high school? What overlap is there in program? What program relationships are there which will not overlap? How would you go about establishing a closer working relationship between your Senior Department and your high school? How far do you think such relationships should go? What results might be expected from a relationship of this kind?

Relationships to Nondenominational Organizations. In a great many local communities there are two important major organizations with which the Senior Department of the Church School will probably have relationship—the Young Men's Christian Association

and the Young Women's Christian Association. In the preceding discussion the high school organizations—the Girl Reserves and the Hi-Y—have been mentioned. The purpose of these organizations is, in general, to help young people to develop all-round Christian character. This is practically the same purpose as that of the Church School, and many leaders in these organizations think of the work which they do as supplementing and completing the work which is done by the Church.

The close relationship in objectives between the two Christian Associations and the Church School has led to experimentation in establishing coöperation of effort. In South Bend, Indiana, for example, the two Associations through their secretaries have been active in the community-wide program of religious education, working with and through the churches. In this they have coöperated with the local council of religious education, whose function will be discussed in the following section.

Other organizations differing somewhat from the above are the Boy Scouts, the Camp Fire Girls, and similar so-called group movements. These for the most part are nondenominational in a broader sense than are the two Christian Associations. Their relationship to the Senior Department of the Church School should be considered carefully by the administrator. Some suggestions regarding the organizational relationship have already been made in connection with the discussion in Chapter IV. The program relationship must necessarily be worked out in the local situation.

What nondenominational organizations in your community affect the Senior Department of your Church School? What is the relationship between these organizations and the Church School? How can this relationship be made more effective? What difficulties are involved? What advantages are to be gained from a closer relationship? How may the Boy Scout movement be best used in the program of your Senior Department? (See "The Standard Church Troop," issued by the Protestant Committee on Scouting.)

Relationships to Interdenominational Organizations. A great many communities now have an interdenominational organization, known as a Council of Religious Education, which is part of the organizational scheme of the International Council of Religious Education. This organization is much more closely related to the church and the Church School than the organizations mentioned in the preceding section, for it represents the official coöperation of the denominations in the field of religious education. It belongs to the churches. Through the International Council, program materials will be inclusive of all the necessary experiences in each age group. Locally the Council of Religious Education seeks to bring about coöperative effort among the churches in religious education and to encourage and strengthen the program of each church. A full discussion of the principles underlying coöperation of this type, together with practical suggestions for carrying them out, may be found in the leaflet "Youth in Coöperation," issued by the Committee on Religious Education of

Youth of the International Council of Religious Education as part of the Christian Quest materials.

What relationship has your church to the other churches of the community? How is this relationship established? What does the Council of Religious Education in your community, or in your state, do? How important is its work to the religious education of the boys and girls in your Senior Department? How could this coöperative effort be improved?

Another important interdenominational agency is the International Society of Christian Endeavor. This organization, while nationally closely related to the denominations through the Interdenominational Young People's Council, which is composed of denominational representatives, is not so completely controlled by the denominations as is the International Council of Religious Education. The latter organization is, in effect, the denominations working in coöperation.

The Christian Endeavor movement, although outside of the denominational organizations, is earnestly seeking to help the Church in certain phases of its program with young people, through the establishment of Christian Endeavor Societies and the development of Christian Endeavor programs. There is close coöperation between the Christian Endeavor movement and the committee on Religious Education of Youth of the International Council.

What contribution does Christian Endeavor make to your program? What are the advantages and disadvantages of this organization from the point of view of your Senior Department? What do you think would be the most effective relationship between

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the Christian Endeavor movement and your Senior Department?

WHAT WOULD YOU DO?

a. "Our Senior Department is thoroughly organized, and is carrying on a very effective program of its own; it does not coöperate with the rest of the school, however, and is not represented upon the Council of Religious Education. The leaders say that they have enough to do with their own department without taking any more responsibility, and the boys and girls are well satisfied with the situation."

b. "It was suggested that the Junior and Intermediate girls and boys be invited to join with the Seniors in a special program. The Seniors refused to extend the invitation, saying, 'Oh, who wants the babies?'"

c. "An acute situation arose in our Senior Department. The members of the Senior group were expected to help in the support of the church and to contribute to its budget, but when they in turn asked the church to help them in the purchase of hymnals they were refused. This refusal led them to decide to keep their money for their own use."

d. "In our small school it has become customary for delegates to be sent to the Young People's summer conferences. No one is able to pay his or her own expenses, but all the young people are willing to pay part of their expenses. They decided to undertake the task of raising the funds for at least five delegates, covering all expenses other than travel. The Young People made and sold mayonnaise; the Seniors collected and sold waste paper; and, by thus coöperating, five delegates were actually sent to the Young People's conference, which was more than two hundred miles away."

e. "But few of the young people in a given presbytery attended church. The young people on the Executive Committee of the Presbyterian Young People's Society felt they should do something about it, and they decided to make loyalty the subject of one of their meetings. They included a talk on 'Church Loyalty' by one of the most talented and effective Young People's workers. The one supervising the speakers undertook to conduct a forum, with the result that the impression left with the young people as a whole was that there was no real reason for their attending church services so long as they contributed money to the support of the church. The situation is worse now than it was before."

f. "One of the most difficult relationships is that between home and Church School. We seem to be unable to get the parents of our boys and girls interested in the program of our school. Apparently as a result of this lack of interest in the home, the boys and girls themselves are losing interest in what we are trying to do. We have tried plans for meeting the situation but none of them seem effective."

g. "Our chief difficulty is to find time during the school year when our boys and girls may meet for church activities. The public school, with its extracurricular clubs, takes all their time. We have almost decided that we can have no mid-week activities of any kind."

CHAPTER X

PROBLEMS OF EQUIPMENT

Problems of the Chapter

1. The Necessity for Adequate Equipment.
2. Adequate Housing—Rooms for Worship, Study, Fellowship, and Recreation.
3. Necessary Furnishings.
4. Necessary Records.
5. The Library.
6. Making Use of the Inadequate.

Preparing for the Discussion

a. List as completely as possible the equipment which belongs to, or is assigned to, your Senior Department, either exclusively or in coöperation with other groupings. Include in this listing the rooms and their furnishings.

b. Describe the record systems of the organizations in your Senior Department.

c. Indicate in detail the library facilities which are made available for the members of your Senior Department.

d. From your survey of equipment indicate the points where the equipment is inadequate.

e. Read the following:

Cope, "Organizing the Church School," pages 53-58, on buildings and equipment; pages 215-217, on recording the facts; and pages 233-237, on recreational equipment.

Fergusson, "Church School Administration," Chapter VII, "Building and Equipment."

Munro, "The Church as a School," Chapter V, "Housing Equipment and Support"; Chapter VI, "Records and Reports."

Vieth, "Improving Your Sunday School," Chapter VII, "School Improvement Through Records and Reports"; Chapter IX, "Improving Working Conditions."

The Necessity for Adequate Equipment. The problem of equipment is growing in importance.

The extremist who maintained that equipment made little difference is passing, and the extremist who declares that nothing can be accomplished without equipment is taking his place. There is, however, general agreement at present that some sort of equipment is necessary if the program of religious education is to be effective. So definite has this realization become that we find leaders everywhere explaining weakness of program on the basis of inadequacy of equipment.

The chief point of dispute, then, is not the necessity for equipment but rather its adequacy. What is an adequate equipment for the Senior Department of the Church School? The answer will vary, for it will depend to a large extent upon the program which the department is following. For example, the ungraded program resulted in the old Akron plan of building, with a single auditorium surrounded by cubby-hole classrooms. The graded program is calling for a different type of housing. Since there is no single answer to the question of adequacy of equipment, our discussion will need always to keep in mind the specific situation of each Church School.

Closely connected with the question of adequacy of equipment is the problem of adequate care of equipment. Frequently equipment which might be adequate is allowed to become inadequate through lack of care. Hymnals are destroyed, or so mutilated as to be hindrances to worship; furniture is scarred and broken; and walls are marred—all because pupils have not been willing to take care of the equipment they have. It is useless to plan for adequate equipment without at the same time taking definite steps

to see that care is taken of it. This demands not only adequate janitorial service, but also a coöperative spirit on the part of the school.

What reasons can you give for the necessity of adequate equipment in a Senior Department? What dangers, if any, are to be avoided? Illustrate from your own experience, if possible, the influence which program has upon equipment. Is the equipment of your Senior Department adequate? Upon what basis are you judging adequacy? How far is the care of your equipment adequate?

Adequate Housing. Probably the most fundamental form of equipment for a Senior Department is its housing. There must be a place for the department and its classes, and other groups, to meet. Often this is a very inadequate place and usually it is shared with other departments. The Senior Department is more often combined with some other group than is almost any other department in the Church School.

What space does a Senior Department need if it is to be adequately housed? To answer this question we must go back and consider the program of the Senior Department. In a previous discussion (Chapter II) we decided that a complete program for the department would include worship, study, service, fellowship, and recreation activities. If our department is following a program that includes activities of these five major types, we shall need to provide the kind of rooms that will encourage and contribute to all. The size of the rooms, of course, will probably depend upon the size of the groups which they are intended to accommodate.

How does the space given to your department compare with that allotted to other departments? Is the location in the plan of the building satisfactory? What are the general sanitary conditions? Are there adequate coat rooms and toilet facilities? What protection is there in case of fire?

Rooms for Worship. The question of whether or not the Senior Department should have a room of its own for its worship services is now being answered more often in the affirmative than in the negative. Most of the Church School buildings which are being built to house graded schools provide a central worship room for the group worship of the Senior Department. This room is used for the worship service in connection with the Sunday School session, and for the Senior Society meeting in the afternoon or evening. During the week the room may be the meeting place for all the large group gatherings of the department.

There are some leaders, however, who maintain that a central worship room is not necessary. Since the church worship service should be the main group-worship experience for Senior boys and girls, they feel that there is no need for a group-worship service in connection with the Sunday School session. Each class may have its own devotional service and time may thus be gained for the teaching of the lesson. The society meeting and other meetings of the Senior group can be held in other rooms in the building.

Because of the difficulty in securing separate worship rooms and the expense involved in larger buildings and increased upkeep, many leaders are not enthusiastic about places of worship for each depart-

ment. The values to be obtained, however, seem to be worth the cost. The Senior Department which meets by itself for worship can be more readily trained in the ways of worship and can come to a better appreciation of the meaning of worship because worship can be graded to its own interests and needs. Separate worship rooms not only help in training in worship but they also develop a feeling of solidarity on the part of the Senior group and increase loyalty to the Church School. The Senior boys and girls feel that they have a place of their own, that the church is interested enough in them to make possible such a place, and in turn they feel a deepening interest in the church and its program.

What housing equipment is set aside for the worship activities of your Senior Department? If you were planning a new building what changes would you make in it? Do you think that a separate room for Senior worship is necessary? What reasons can you give to support your position? How large should such a room be? Of what importance in a room of this kind are heating, lighting, and ventilation?

Rooms for Study. Since the Senior Department is part of a school it must have rooms for study and teaching. These will vary in number and size. Some schools have all the rooms approximately the same size, while others have a variety of sizes, allowing for both large and small class groups. The rooms should be separated from each other and from the auditorium by soundproof partitions and should be well lighted, heated, and ventilated.

Certain schools are adopting the plan of having only large classes, thus doing away with the very

small classrooms. Some use the Senior worship room or auditorium for the teaching period, dividing into small groups only when special group discussion or other types of work are necessary in connection with the lesson. If the Sunday School period is long enough, twenty-five or thirty minutes might be given to supervised study or preparatory research, before the discussion of the lesson problem. In this case the special classrooms might be equipped with small libraries on different subjects for use during the study period.

How many study or teaching rooms does the Senior Department in your Church School have? Of what size or sizes are they? Are they too large or too small? How accessible are they? Are the heating, lighting, and ventilation satisfactory? If your Senior Department is using the large-class plan, how adequate is the housing equipment?

Rooms for Fellowship and Recreation. Providing adequate rooms for recreation is often difficult. Here, again, not only the needs of the group but also the ability of the church to meet these needs must be considered. Certainly there should be some provision for recreation and fellowship, but this need not include a fully equipped gymnasium and swimming pool, which require not only strict and skilled supervision but also generous financial provision. Many churches are finding equipment of this kind a decided detriment rather than an asset.

What equipment, then, is necessary for recreational activities? Some churches are supplying a large play room, similar to a gymnasium but without the high ceiling and special equipment, for use by all the de-

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partments of the school. Other churches are content with parlors for social gatherings, using Y. W. C. A., Y. M. C. A., or public school equipment for gymnasium games and activities. Still others carry on all their recreational activities in the central departmental room which is used for worship and other large group gatherings.

What is the recreational equipment of your Senior Department? If changes were possible, what changes would you make? How would you determine what recreational rooms the Senior Department should have? What are the arguments for and against including in the Church School a room with a floor suitable for dancing?

Necessary Furnishings. The question of furnishings for the rooms of the Senior Department needs careful consideration. Judging from the appearance of many Church Schools, it has not been considered seriously. An adequate answer to the question will include not only the kind of furnishings but also the quality of materials and the amount of furniture needed. Possibly it is worth while here to remind ourselves of a fundamental principle underlying the whole Senior Departmental program, the principle of pupil participation. In the choice of furnishings this principle can well be kept in mind. The pupils themselves should have a large part not only in choosing the furnishings of the room they are to use but also in supplying them. Some articles may be made by the boys and girls themselves; others may be purchased with money which they earn. Participation of this kind will give the members of the Senior Department a vital interest in its equipment. Expert

guidance will probably be necessary, but it should lead or advise rather than dictate.

In furnishing the worship room leaders will find an excellent opportunity for a practical project in the meaning of worship. The choice of chairs equipped with "domes of silence," which permit them to slide noiselessly; the selection of a piano; the choice of platform furnishings, carpets, and draperies, all involve some knowledge of the elements in a worshipful environment. Particularly important are the selection of pictures and the selection of hymn books. The latter item will call for special deliberation and will involve a consideration of the whole problem of worship.

In the same way the furnishings for the classrooms give an opportunity for pupil participation but probably not so valuable an opportunity as the furnishings for worship rooms. Certainly the classroom should be equipped in such a way that the teaching will be most effective. Chairs, with or without writing arms; tables; blackboards; maps; pictures—all these are necessary adjuncts to good teaching. Particularly is the blackboard important. This may be either portable or a permanent part of the room's equipment.

Furnishings for the recreation rooms are of great variety, depending entirely on the character of the rooms. Some rooms, in addition to the piano and other parlor equipment, have also kitchen equipment, which allows for the serving of refreshments.

In addition to the special furnishings of the rooms, there are items of general equipment which may be used in various rooms. A portable blackboard is one

such item. Another is a small motion picture machine, of the substandard or sixteen-millimeter size, together with a portable screen. With the growing importance of motion pictures in general education, the educational films which are available are increasing. Many films can be used with but slight adaptations in the Church School program, and definite steps are being taken to provide special church and Church School films. Films on nature study, citizenship, vocational guidance, health, biographical and historical subjects, and the like, could be made to contribute largely to the study, worship, and recreation activities. These films may be shown in a slightly darkened room, and require from eight to fifteen minutes for each reel.

If your church is planning to install standard motion picture equipment you will want to consider the possibility of equipment for sound as well. The rapid growth of sound in the motion picture field seems to indicate its early use in the church field also.

What are the present furnishings of the rooms in your Senior Department? Indicate the items of furniture which are essential in each room and those which are not. What needs are there? How were the furnishings for the rooms selected? What part did the pupils have in the selection?

Necessary Records. Many schools are very weak in their system of records. No accurate account is kept of the work of the whole school. This is probably due to the fact that the importance of records is not realized, and because of the detailed work necessary in carrying through an adequate record system. Records are an important item in the equip-

ment of the school, because they should form a basis for determining the efficiency of the whole program. They should help the teachers and advisers to do their work more effectively and should serve as a basis for the administrator in determining how efficiently his whole department is functioning.

The system of records should be a continuing system, the records of the pupils in the lower grades moving up through the school as the pupils move, and growing so as to give a complete history of their experiences in the Church School. Records of this kind will be invaluable for new teachers and will be great aids in the life work guidance program of the school.

What records are necessary? In general there seem to be two classes of records which the school should keep. One is a system of records covering the pupils themselves and the other is a system covering financial accounting. In planning the records for both pupils and finance the necessary items should be definitely determined so that only such information as is valuable is secured. In the case of pupil-accounting this information would seem to include facts regarding the families of the pupils, giving social and economic background; history of school attendance, studies, and general success; Church School history, including membership in various clubs, attendance, promotions, test scores, and the like; and personal history, allowing for the recording of special items not covered in the preceding set of facts.

The financial records will conform with the school accounting system and should include record books,

printed authorization slips, special bill forms, and the like. They should be kept as simple as possible and yet should contribute to the accuracy of accounting.

From what has been said concerning records it is evident that the work of the secretary is of great importance. Some schools recognize this by supplying a special office, or special office space, for the secretary, with filing cabinets for the card system, correspondence, and other records. This makes it possible for the secretary to have the records available for those who need them and brings together into one place all the information about the members of the Senior Department, including class, society, week-day school, and other group activities. (The International Council of Religious Education is developing a complete set of records for the Church School, and will be glad to supply information regarding it.)

A careful system of records makes possible a secretary's report that is helpful and worth while. Some schools supply a bulletin board, which gives the secretary's report and makes the reading of a report unnecessary. In securing the information for this weekly report, the secretary will need class record books, class envelopes, or a class card system. More important possibly than the weekly report is the annual report of the departmental secretary. This report may be made helpful if, in addition to the ordinary statistics, it gives attendance charts, charts of test results, comparative figures, and the like.

What records are necessary? How are these kept in your department? What form of record card or

record do you use? How many different kinds of cards do you have? What form of card or cards do you consider the most satisfactory? How are the class records kept? Is the plan satisfactory? What records of society attendance and other items are kept by the departmental secretary? What about the club records? In view of the details which are necessary, would it be wise to have a paid secretary for this department? Give reasons for and against your answer.

The Library. The old Sunday School library is passing. Rapid growth of public and high school libraries to a large extent meets the need which in the past this library was planned to meet. In its place is developing a new library for leaders and pupils, which may be designated as a working library. The importance of a library of this kind grows with the use of modern educational methods in the Church School. The pupils need source books and periodicals which will help them in their various types of activities. Certainly the leader should be able to keep abreast of the times through books and periodical literature.

Probably the library will be a school affair, and not limited to the Senior Department. A separate library room, with a responsible part-time or full-time librarian, will increase the value of the library. Some provision should be made in order that the books and periodicals may be available when they are needed. As far as the Senior Department is concerned, there may be need for some special library. A suggestion has already been made that special libraries of various kinds might be housed in different

158 ADMINISTERING THE SENIOR DEPARTMENT classrooms (see page 151). These would probably be a part of the school library. Some Senior Departments, however, collect selected libraries of their own to meet specific needs. Library lists are being prepared by different denominational headquarters, and these will be found helpful in selecting books for a library.

What library facilities has your Church School? What use is made of the library by the boys and girls themselves? What plans do you have for making the books and periodicals available for pupils and teachers? How would you encourage use of the library by pupils and teachers? What improvements can you suggest in both equipment and plans? If you feel that there is no need for a library in the Senior Department, give the reasons for your position.

Making Use of the Inadequate. The preceding discussion may be discouraging to some leaders, for many Church Schools are poorly equipped. It is true that equipment is important, but it is also true that lack of it is not insurmountable. The following examples from actual experiences indicate the truth of this statement.

A certain church had no separate worship room for the Senior Department. This difficulty was met by having the department use the church auditorium at the beginning of the Sunday School period, going from the worship service directly to the classes.

Another church having the same situation found a separate worship room for the Senior and Young People's Departments combined. In this case the Seniors took the worship service for one month and the Young People for the next, dividing responsibility.

Another church faced the problem of lack of classrooms. The only room available for the Senior Department was a large auditorium with no partitions. The department decided to use movable screens to separate the classes. The boys of the department made the frames for these screens and the girls covered them with green burlap.

In a western church the Senior Boys' Club did not have a room for its recreational activities. With the permission of the session and trustees, they excavated a good-sized room under part of the church building. They walled and floored this and made their own furniture.

These few illustrations indicate that it is possible to overcome difficulties. Frequently a slight remodeling of the building will greatly improve it. The principle to follow is to make the best use of what is available.

What inadequacies are there in the equipment in the Senior Department of your Church School? As you survey the situation, what possible ways are there of improving the equipment? Is the present equipment used in the best possible way? If not, how can its use be improved?

WHAT WOULD YOU DO?

a. "In a school which I know there was great need for a place to keep extra cards, lesson materials, papers, and the like. Ordinarily these were found scattered all over the place, and sometimes could not be found at all. There was no money in the budget of the school to supply a cabinet. The teachers had a meeting of all the boys in the department. They talked over the problem of keeping things in order. The boys suggested that they meet and make wall pockets for each class. This was done, and the littered condition of the

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room was much improved; also all the boys had an increased interest in the care of the materials."

b. "Our Church School has purchased new Bibles and hymn books. At the close of each worship period the books are found on the floor or laid open or turned back on the chairs. How can we help our boys and girls to take better care of them?"

c. "What would you do in my case? There is no adequate place of meeting for the Church School, all gathering in one room to discuss the lesson. The members of the teaching staff are few and poorly trained, and we have no recreational program of any kind. The furnishings in our Church School are shabby; the chairs are coming apart; and paper and plaster are hanging from the walls in one or two places. Practically no records of the classes are being kept, and we have no idea what you mean by library. Yet we go along and no one seems to notice any of these things."

d. "In a one-room Sunday School the Senior boys' class was not thriving. The room was too crowded—'too many women and girls all around.' The boys suggested that they would like to go down to the furnace room, but the Adult Council replied, 'It is too dirty and unattractive.' The teacher of the boys said, 'Well, if the fellows want it, we will try it.' The boys preferred it to their previous class space. They cleaned it up and made it a little less unattractive. The class grew in interest and in attendance."

e. "In a small city there are two churches of a certain denomination, one of which is well-to-do. This church has a new building with a gymnasium in the basement, locker rooms, showers, and the like; the other church has very little equipment, but has turned over the basement to the boys' group. The boys of the first church prefer to spend their time with the boys of the second church, although there is no fine gymnasium for their use. The reason seems to be that in the first case the church built the gymnasium, furnished it, and made it available for the use of the boys. In the second case the boys of the church furnished their own room, deciding largely what they wanted in it, and earned the money for the equipment. The boys of the first church helped them in this enterprise. There is therefore a certain feeling of ownership in the second church which the boys of the first church do not have."

CHAPTER XI

THE PROBLEM OF LIFE WORK GUIDANCE

Problems of the Chapter

1. What Is the Responsibility of the Church School?
2. The Purpose of a Life Work Guidance Program.
3. Organization of a Program.
4. Methods of Life Work Guidance.

Preparing for the Discussion

a. Outline the program which your high school is following for the life work guidance of its pupils.

b. Describe in detail what your Senior Department is doing for the life work guidance of its pupils.

c. Indicate definitely what you think the Church School should try to do in the matter of life work guidance, and suggest ways in which this may be done.

d. Outline the program which you would try to follow in your Senior Department if you were to become its director of life work guidance.

e. Read the following:

Moore, "Senior Method in the Church School," Chapter XVII, "Training Through Educational and Vocational Guidance."

See Bibliography for additional references. (Appendix, page 189.)

What Is the Responsibility of the Church School? Not much emphasis has been placed upon the problem of life work guidance in the Church School. This is evident from the lack of references to the problem in the special group of books selected as reference books for this course. The problem is included in this discussion because it seems to be a special responsibility of the administrator. Other

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leaders, it is true, offer much of the counseling; but the administrator makes possible a definitely planned program of guidance. If he does not include such a program in the program of the Senior Department, then, in all probability, the guidance work will be haphazard and indefinite.

The responsibility of the Church School for life work guidance has often been limited to a single vocation—the ministry. This limitation has probably been the result of the feeling that God calls men to this vocation in a special way. More and more, however, we are coming to realize that God calls men and women to any honorable occupation. One of the most important questions which boys and girls face is the question of finding the vocation to which they are called. Since a life occupation is the means by which we carry out our purpose of service to others, it is highly important that we find the right occupation. A wrong choice here will result in waste and often failure.

It is the responsibility of the Church School to furnish a Christian basis for the choice of a life occupation. Public schools and high schools will help by giving boys and girls valuable vocational information, for life work guidance is becoming more and more an important part of the school curriculum. However, the public school frequently neglects what the Church School considers the fundamental Christian motive in the choice of a life work. An illustration of this is seen in the following list of guiding principles in the choice of an occupation which has been suggested by certain public school authorities. This list represents the information regarding the

occupation which is considered essential for an intelligent choice.

1. The nature of the work.
2. The main advantages and disadvantages.
 - a. Physical welfare.
 - b. Mental welfare.
 - c. Material welfare.
3. Qualifications and training needed.
4. Possibilities in the requirements of the occupation.
5. Remuneration.
6. Hours of work.
7. Seasonal demands in work.
8. Are workers organized?
9. Entrance age.
10. Time required for preparation.
11. Is the supply of labor adequate to meet the demand?
12. Is the demand for labor increasing or decreasing?
13. What is the source of supply?
14. Common deficiencies of workers.

The principles in this list are important, but they leave out the true Christian motive. The Church School must put that in.

Not only must the Church School supply the Christian motive in the choice of a life work but also it must help boys and girls in the actual process of discovering the right life occupation. This responsibility is particularly important in the Senior Department. During the high school years two points of crisis come to boys and girls. Frequently the compulsory school age limit is reached and they find themselves no longer compelled to attend school. This means that they must choose whether they shall continue their school work or whether they shall take "jobs."

The second point of crisis is graduation from high school. The question whether to go to college or to

enter industry or business must then be settled. At these two points, as at others, the Church School will need to coöperate with the high school in helping boys and girls to find the answer and to make the right choice.

Why is life work guidance important? What do you consider to be the fundamental Christian motive in the choice of life work? How far are the life work guidance plans in your Senior Department successful? In what way could they be made more effective?

The Purpose of a Life Work Guidance Program. In determining a program for life work guidance, the first step necessary is a clear definition of purpose. What should such a program attempt to do? In general, we may say, a life work guidance program seeks to guide boys and girls toward right choice in life work. It is a program of guidance and does not attempt to make the choice for the individual.

Second, since nearly all the responsibility for the choice must be placed upon the individual himself, a life work guidance program will seek to create right attitudes on the part of the individual. These attitudes should be the result of the whole curriculum of religious education. However, there is need to indicate their definite bearing upon the question of life work choice. Experimentation seems to prove that definite and direct instruction is necessary in order to insure transfer. In connection with right attitudes it is necessary to develop Christian standards, which are the concrete expression of these attitudes. In answering the question, "How shall we judge an occupation?" these standards should be definite and practical.

The third part of the purpose of a life work guidance program is to present the information which boys and girls need in order that they may choose aright. Right attitudes and Christian standards are necessary, but they are ineffective without adequate information. Particularly is the Church responsible for information about the ministry and other full-time callings within its own field.

How would you state the purpose of a life work guidance program in the Senior Department of your Church School? What attitude do boys and girls need in order to choose the right life work? Make a list of the Christian standards of a life work choice or the principles that should govern a Christian in the choice of a life work. What information do you think should be given to the boys and girls in your Senior Department in connection with a life work guidance program?

Organization of a Program. In organizing a life work guidance program there is value in having a life work guidance director responsible for the entire program—in coöperation, of course, with other leaders. This director might be a volunteer or might be employed either part time or whole time, according to the local situation. Certainly he should be qualified for the important work which he has to do, a work which demands special training as well as peculiar personal qualifications.

Whether or not it is possible to secure a director of life work guidance, there should probably be a committee composed of leaders and pupils to direct this special program in the Senior Department of the Church School. This committee should be responsible

for determining the purpose of such a program, planning the definite ways in which the purpose may be accomplished, and working out methods of co-operation with the high school. Such a committee would need to have not only leaders but also pupil representatives. In fact, a great share of the responsibility and the work can well rest upon the boys and girls themselves. This is a problem in which they are vitally interested and in which they alone are responsible for finding the final solution.

What organization in your Senior Department is charged with definite responsibility for promotion of a life work guidance program? What type of organization do you think would be most effective? Outline the organization somewhat in detail, indicating the personnel. How would you go about building up coöperation with the high school? What would you consider the necessary qualifications of a director of the life work guidance?

Methods of Life Work Guidance. There are several different methods by which the Senior Department may help its members in securing the information which they need for intelligent choosing of a life occupation. The suggestions that follow relate largely to the supplying of information, although the development of right attitudes and Christian standards may well be included.

One of the most effective methods is probably to make the problem of life work a definite part of the course of study. Certain of the series of Sunday School lessons now being used emphasize the choice of life work. This is true in the Group Graded Series of the International Council, the Closely

Graded Series of the Graded Press, and the Westminster Departmental Graded Materials. If the material in the regular course of lessons seems not sufficient, there are special books which have been prepared with the high school group in mind. These may be used as study courses in the Sunday School, in the Week Day Church School, or in the clubs. Some of these books are listed at the close of this chapter.

A second method may be called the problem discussion or the forum method. This may be used particularly in connection with the topics for the Senior Society discussions or with the discussion problems of the group. Such discussions may be occasional or may be held in series. Some Senior groups have found the forum plan particularly helpful. In this plan different occupations are discussed, following a presentation of the advantages and disadvantages of each occupation by some one who has been successful in it. Such a presentation should stress the opportunity for Christian service offered by the occupation. The discussion which follows usually takes the form of question and answer, the questions coming from the high school group and the answer coming from the specialist.

Possibly one of the most fruitful plans for life work guidance is the individual conference. Such conferences make possible a very intimate facing of facts with the boys and girls. Frequently they are informal affairs. Some girls and boys seek the advice of a leader concerning a life work. Often, however, they are scheduled conferences with some special adviser or some one to whom the responsibility has

been definitely assigned. In these conferences the records of the secretary should furnish important information for the adviser. No attempt will be made, however, to bring the boy or girl to a definite decision at the time of the conference. Effort will be made simply to help each to face all the facts and to choose upon the basis of the right motive.

A fourth method is an enlargement of the individual conference plan. This has been developed by the Young Men's Christian Association in what is known as the "Find Yourself Campaign." As adopted by some Senior Departments the plan is about as follows: On Friday evening or Saturday morning the members of the Senior Department assemble and take part in a discussion of the principles which should determine the choice of a life work. Those who are interested in facing the problem for themselves have previously filled out certain blanks which indicate their interest, their qualifications, and some of the occupations in which they think they might find their life work. On the basis of these blanks a number of Christian men and women from various occupations are invited to spend Saturday afternoon and evening in personal conference with the members of the Senior Department. The conferences are scheduled at definite times and each boy and girl is given the opportunity of talking with several specialists in different occupations. Further conferences might be held during the following week if there were not sufficient time on the single day. While it cannot be expected that definite decisions will result from a campaign of this kind, certainly

the girls and boys will be more intelligent about the problems involved.

Another important method of life work guidance is the summer camp or conference. Often these summer sessions resemble enlarged Find Yourself Campaigns. Many of them carry different courses in the choice of a life work and all of them offer opportunity for personal conference with a variety of leaders.

What methods of life work guidance are being followed in your Senior Department? How much help is your Church School giving its boys and girls? In answering this question a survey of study courses and personal conferences with pupils and leaders will be helpful. What does the high school do in helping boys and girls in the matter of life work choice? What type of material does your high school use in this work? On the basis of your own experiences and the need as you see it, outline a life work guidance program which you think would be effective for your Senior Department.

WHAT WOULD YOU DO?

a. "My Church School makes no attempt to guide the boys and girls in the choice of a life work. My teachers seem to think that they have done enough when they have taught the lesson. They refuse to assume any responsibility for helping the young people to decide upon their life work. I feel that this is an especial need, for our high school also does very little."

b. "A boy in our Senior Department who was talented in art was taking a correspondence course in book-cover-designing, looking forward to a good position in the field of commercial art. He was sent as a delegate to a summer conference. There he took a course on choosing a life work. As a result of that course, he volunteered for the mission field on the basis of meeting the greatest world need. We seem to

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be depending for our life work guidance upon summer conferences."

c. "The church to which I belong has not sent a single young person into full-time Christian service during the past ten years."

d. "A group of high school boys from various churches met in conference to discuss the question of life work choice. They tried to determine the principles upon which such a choice should be made. They agreed—with only one or two dissenting voices—that the most important principle was the amount of money which they could make in the occupation."

e. "I have been a teacher in a Senior Department of a certain Church School for fifteen years. As far as I know, during that time no effort has been made to help our boys and girls to face the choice of a life work from the Christian point of view; nor has anyone presented, in any form, the claims of the ministry, missions, or any other Church field."

SOME STUDY BOOKS IN LIFE WORK CHOICES

Brown, Charles R., "The Making of a Minister." Century Company, 1927.

Clarke, James E., "Education for Successful Living." Westminster Press, 1922.

Crawford, L. W., "Vocations Within the Church." Abingdon Press, 1920.

Donnelly, Harold I., "What Shall I Do with My Life?" Westminster Press, 1924.

Horton, Douglas, "Out Into Life." Abingdon Press, 1924.

Jackson, W. M., "What Men Do." The Macmillan Company, 1925.

Leuck, Miriam S., "Fields of Work for Women." (Revised Edition.) D. Appleton & Company, 1929.

Slattery, Charles L., "The Ministry." Charles Scribner's Sons, 1921.

Sneath, E. H., Editor, "Modern Christian Callings." The Macmillan Company, 1922.

Snowden, James H., "Attractions of the Ministry." Westminster Press, 1921.

Tweedy, H. H., Beach, H. P., and McKim, J. J., "Christian Work as a Vocation." The Macmillan Company, 1922.

Weaver, E. W., "Building a Career." Association Press, 1922.

CHAPTER XII

TRAINING LEADERS FOR CHRIST

Problems of the Chapter

1. Meeting the Need for Trained Leaders.
 - a. Enlisting Adults.
 - b. Training Boys and Girls.
2. Training Seniors.
 - a. Participation in Program.
 - b. Positions of Responsibility.
 - c. Definite Training.
 - (1) Leadership Training Courses for Seniors.
 - (2) Camps and Conferences.
 - (3) Supervised Practice in Leadership.
3. Accepting Responsibility.
4. Personality Plus.

Preparing for the Discussion

a. Make a list of the leaders in your Senior Department, indicating the special training which each has had, the number of units of the Standard Leadership Training Curriculum each has completed, and the amount of experience which contributes to their preparation.

b. List the Senior officers in your department. If possible, find out how many members of the department have not held an important office.

c. Explain the plan which your Senior Department now has for the training of leaders—both adult leaders and boys and girls of the department.

d. Prepare a statement showing the purpose and content of the high school leadership training course and the best methods of conducting such a course.

e. Read the following:

Bower, "Religious Education in the Modern Church," Chapter IV, "Leadership in Religious Education."

Cope, "Organizing the Church School," pages 226-228, on the problem of lay and volunteer service.

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Fergusson, "Church School Administration," Chapter VIII, "Training for Leadership Service."

Moore, "Senior Method in the Church School," Chapter XXII, "The Teacher."

Munro, "The Church as a School," Chapter VIII, "Qualified Leadership."

Stout, "Organization and Administration of Religious Education," Chapter VIII, "The Training of Teachers."

Meeting the Need for Trained Leaders. There are few, if any, Church Schools that have all the trained leaders they need. In fact, practically all schools are very much in need of adequately trained leadership. The problem of securing such trained leadership is becoming more and more acute. This is due, in part at least, to the new conception of the leader as a helper and adviser. Leadership of this type requires special skill. The new type of lesson materials and of group programs requires a leadership which can make full use of pupil interest and call forth complete pupil participation. As a result of the higher standards for leadership every administrator finds himself sooner or later facing the problem of securing trained leaders.

There are two general ways in which he may meet this problem. The first of these is the enlisting and training of adult leaders. Frequently adults who have had some training in teaching or in other forms of leadership can be secured to help in the Senior Department. Even those who have had little or no training may be given some special training through standard teacher-training courses in schools and through correspondence courses, reading, observation, and experience. Many of the leaders who are secured in this way prove to be of a high type. Es-

pecially is this true in the case of those who have had general educational training and some leadership experience.

Probably the most satisfactory training course so far available is the Standard Leadership Training Curriculum prepared, issued, and supervised by the denominations working coöperatively in the International Council of Religious Education. You are undoubtedly familiar with the course and its requirements, as well as with the various ways in which units may be chosen and credits secured. The training given in this course may be supplemented by reading, discussions, observations, and the like. Several possibilities have been considered in our discussion of supervision (Chapter VIII).

However, the problem of a trained leadership cannot be met adequately by training adults. At best the acuteness of the problem can only be lessened. The second general approach to the solution of the problem begins earlier in the life of the individual. Probably the real hope lies in the training of girls and boys for places of leadership in the Church School. This type of training starts early in the Church School life of the individual and continues with growing intensity, probably culminating in the Senior and Young People's Departments.

What need for leadership is there in the Senior Department of your school? What training facilities are available for the adult leadership in your school? How far are your leaders taking advantage of these opportunities? Which of these facilities do you consider most important? What improvements would

you make in the program of training for adult leaders?

Training Seniors. There are two forms of general training which most of the members of the Senior Department experience. The first of these is found in actual participation in the program of the department. Through this experience the boys and girls learn to work together and come to an appreciation of the value of such coöperation. They also learn to think through problems for themselves and to appreciate the group mind, what it wants, and how it works. This ability to coöperate and to appreciate the spirit of the group is a valuable asset in leadership.

The second form of general training is obtained through positions of responsibility in connection with the carrying out of the program. The boy or girl who has filled successfully a place as an officer or chairman of a committee has learned the first steps toward leadership. In the Senior Department these positions of leadership are important, because large responsibility in program and execution is given to the boys and girls themselves. If the adult in the department appreciates the significance of such positions they may be made of even greater importance.

In addition to these two general forms of training there are several specific types of training which are open to Seniors. One of these is in the new Leadership Training courses for Seniors. These courses are being developed by the Leadership Training Committee of the International Council of Religious Education. Materials are now being written upon the level of the Senior group, with the needs and interests of the group in mind. A full explanation of the courses

may be obtained from denominational headquarters or from the International Council. A brief description of this curriculum follows:

"The High School Leadership Curriculum deals with the activities and principles of leadership from an introductory point of view, and is planned to provide an introduction to the more specialized types of Leadership Training courses of the Standard Curriculum. The general aims of the curriculum are stated as follows:

"(a) To engage youth in such activities as will further all-round growth and enrichment of religious experience; (b) to help youth to understand the meaning of the universe and of life in terms of their relation to God as revealed in the life and teaching of Jesus; (c) to set before youth in a vital manner the opportunities and requirements of Christian leadership; (d) to acquaint youth with the various forms of service, and with the fundamental principles that should determine the choice of a life work; (e) to discover youth of outstanding leadership capacity and to give them suitable forms of leadership training" ("The High School Leadership Curriculum," Educational Bulletin No. 6 of the International Council, page 5).

A second important type of definite training is given in the summer camps and conferences. These have been mentioned before. One of the important functions of these conferences is to give a motivating desire, together with some training in leadership. Most of the denominations now have summer conference programs which offer real opportunity for Senior delegates. There are also interdenominational

camp and conferences conducted by state and local councils of religious education. In addition to these are Young Men's Christian Association and Young Women's Christian Association summer camps and other types of camps which give real training in leadership. Since the Senior Department is interested in a plan of definite leadership training for its members, some churches are conducting summer camps of their own where there is an emphasis upon such training for leadership.

In addition to plans for definite training there is a third possibility which many leaders are finding quite valuable. This is the use of supervised practice in various forms of leadership. For example, certain teachers or group leaders are selected who have proved themselves especially efficient in their work. With these leaders are associated picked members of the Senior Department as assistant or associate leaders. They are given as much responsibility in leadership as it is possible for them to carry. Their work is done under the direct supervision of the adult leader of the group, who criticizes it constructively, and helps them in every way possible. This takes a little more time on the part of the leader, but it is worth the effort as far as the boys and girls are concerned.

In addition to the supervision by the adult leaders it is possible for all the high school boys and girls who are acting as associate leaders to form a discussion group for the purpose of considering the problems of leadership which they are facing. This group would probably be under the leadership of some

individual especially qualified to help them with their problems. Sometimes some such supervised practice is made a part of a Standard Leadership Training course.

Of what value in leadership training do you consider general participation in the program and the work of officers and committee chairmen? To what extent is your department using, as methods for training leaders, the new Leadership Training Courses? summer camps and conferences? supervised practice in leadership? Outline what seems to you an adequate plan for training the members of your Senior Department in leadership. How would you go about introducing this plan into your Church School?

Accepting Responsibility. Probably the final responsibility for the training of leaders rests upon the administrator. This does not mean that he must do the task by himself, but it does mean that one of the big items in his work is to see that there is adequate provision for the training of leadership. He will need to have the help of all the leaders in the department, but if his work of leadership training is not carried on, he can blame only himself.

The superintendent of the Senior Department in an eastern city realized that he had very few trained leaders in his department. He needed men in places of leadership in his boys' groups and women to take charge of his girls' groups. In addition to this, he had vacancies in the Sunday School teaching staff. Beginning in a small way he selected several young men and young women and worked them into places of leadership in the club programs. Later, with the

help of some Standard Leadership Training courses, they became teachers in the Sunday School. At the same time he selected boys and girls in the Senior Department and began training them for leadership. After they had been promoted into the Young People's Department, he followed them to see that they were not lost. Within five years he had completely remanned his Senior Department with a type of leadership that was far above anything that he had had before. He is continuing to train a picked group of high school boys and girls each year, so that his training plan has influenced the entire Church School, giving trained leaders to departments other than his own.

Who is responsible for the training of leaders in your Senior Department? What would you do if the individual who is responsible did not discharge his responsibility? If you were the individual responsible, how would you meet the need for trained leaders?

Personality Plus. So far we have discussed the matter of leadership from the point of view of training. This is not a sufficient consideration, however. There are other attributes of a successful leader that are not included under the head of training. A group of girls and boys when asked to list the qualifications of the kind of leader they would like to have, suggested the following: knowledge, pep, enthusiasm, sympathy, understanding, youthfulness, appreciation, humor, and consecration. As you read this list of qualifications, you will notice that, with the possible exception of knowledge, all of them have

to do with something that is not included in training. This qualification has been variously named. On some occasions it has been called "character"; on others, "personality." If we use personality in the fullest sense of the term, to include character, this would seem to be the better term.

There is a second quality which is essential in leadership as viewed from the point of view of the experienced leader. This is the quality that helps to motivate the leader. It involves an appreciation of the whole task of leadership, of the value of the work which is being done, and of its particular importance in God's plans for the Kingdom. This qualification may well be called "vision." It includes a variety of elements, among them, of course, that of consecration.

If we interpret the two terms "personality" and "vision" in their broadest and fullest sense, it might be possible to reduce the matter of leadership to a formula: successful leadership = personality + vision + training.

List the qualities which you believe are essential in a successful leader for a Senior Department. Go back over the list and check those which can be acquired by the leader. What qualities would you consider essential in the Senior boys and girls whom you select for special training in leadership?

WHAT WOULD YOU DO?

a. "The boys and girls in my Church School were growing up without any sense of responsibility for taking part in programs. When asked to take such responsibility they refused and said that they did not know how. We met the situation by passing from one class group to another the responsibility for planning certain programs, each group, under

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the guidance of the teacher, planning a worship program for a certain Sunday. Gradually they accepted responsibility for individual participation in the program and now all are glad to accept responsibility for planning and conducting worship programs."

b. "A group of Senior boys and girls were discussing a Christian Endeavor meeting in which they had been reprimanded by their leader for talking during the service. 'Well, we should not talk, really, I suppose,' said Janet. 'But what I was talking about was lots more interesting than what the leader had to say,' answered Bob. 'How do you know? You were not listening.' 'Oh, he always raves on for half an hour and has nothing to say. He likes to hear himself talk.'"

c. "I find it difficult to get the boys to training classes during the winter. We always have a large crowd going to summer assembly, but the boys work in the summer time and we have difficulty in actually getting them any training in real leadership technique."

d. "In our small country Sunday School the Senior and Intermediate Departments were very small. Teachers were frequently absent and there were but few adults to provide substitute teachers. The classes asked the superintendent to allow them to be their own substitute teachers. Now the president of each class is ready every Sunday to lead the group if the teacher is absent or tardy. I do not believe the situation is entirely cleared, but we do find that the group member frequently handles the class better than does the teacher."

e. "In our Sunday School we have a bright, athletic high school boy who has real leadership ability. His class is not organized, and his teacher not regular in attendance; as a result, he has voted the class as too slow. He has been drawn into a nonchurchgoing crowd which patronizes Sunday public dances where there is more or less smoking and drinking. How can we get him back into a place of leadership in our Church School?"

f. "My leadership problem is not the lack of attractive leaders but the failure on the part of my high school group to realize any responsibility for leadership. One boy, when asked to become president of the group, refused to accept because it would interfere with some of his own pleasures. He was especially qualified as a leader and could get people to do whatever he wanted them to. A girl who was asked to do substitute work in the Primary Department during the

summer refused because her crowd had planned a lot of picnics and other outings. Another girl refused to go to a summer camp, with all her expenses paid by the church in order that she might bring back new plans and ideas to the Church School, choosing a summer outing with friends of hers. This attitude seems general throughout the group."

APPENDIX

A. OBJECTIVES FOR RELIGIOUS EDUCATION

(Quoted by permission from "A Coöperative Curriculum Enterprise," copyright, 1929, by the International Council of Religious Education. The main statements are given here without the specific details which accompany each.)

- I. Religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
- II. Religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of Jesus as will lead to discovery of him as Saviour and Lord and loyalty to him and his cause, and as will manifest itself in daily life and conduct.
- III. Religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.
- IV. Religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.
- V. Religious education seeks to develop in growing

persons the ability and disposition to participate in the organized society of Christians—the Church.

- VI. Religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
- VII. Religious education seeks to effect in growing persons the assimilation of the best religious experience of the race as effective guidance to present experience.

B. SCORE CARD FOR MEASURING EFFICIENCY OF TEACHING IN A CHURCH SCHOOL

(The author does not know the source of this score card, and hence is unable to give credit where credit is due. He has taken the liberty of making some slight revisions in it. The material in it is suggestive, and should serve as a basis for the leaders of a Church School in building score cards of their own.)

I. Religious Equipment: includes social, moral, spiritual qualities.

1. Possesses positive religious conviction and belief.
2. So interprets religion in his own life as to win others to it.

Very Poor	Poor	Average	Good	Very Good

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	Very Poor	Poor	Average	Good	Very Good
3. Character, speech, ideals, and acts square with Christian standards.					
4. Is socially minded, unselfish, ready to serve others.					
5. Shows growth in religious interest, knowledge, influence.					
6. Is a loyal and dependable member of his church.					
II. Personal Equipment: includes physical and mental qualities.					
1. Appearance, dress, carriage, physique.					
2. Voice, manner, features, charm.					
3. Health, vitality, physical skill and control.					
4. Intellectual ability, grasp, insight, breadth.					
5. Mental balance, soundness of judgment, sanity.					
6. Fund of information—broad, interesting, accurate.					
7. Interests, enthusiasms—fresh, broad, worthy.					
8. Initiative, originality, independence.					
9. Executive quality, forcefulness, competence.					

III. Social Equipment: includes qualities insuring effective work with others.

1. Cheerfulness, joyousness, optimism.

2. Kindness, courtesy, tact.

- ### 3. Loyalty, dependability.

4. Sympathy, responsiveness, desire to serve.

5. Patience, calmness, self-control.

6. Generosity, readiness to forgive.

- ## 7. Coöperation, adaptability.

- ### 8. Social influence, leadership.

IV. Professional Equipment: includes general and specialized knowledge, interests, skills.

1. General education, culture.

2. Specialized knowledge of field taught.

3. Specialized knowledge of child's religious nature and needs.

4. Professional interest in educational methods, materials, movements.

- ### 5. Interest in lives of pupils.

6. Interest in school and church.

	Very Poor	Poor	Average	Good	Very Good
7. Skill in speech, vocabulary, grammar, ease of expression.					
8. Capacity for growth; interest, time, and effort spent in self-improvement.					
V. Classroom Technique: includes skill in managing and teaching the class.					
1. Mastery of routine, care of details, management of equipment and materials.					
2. Governing skill, discipline, control of class.					
3. Clearness, definiteness, validity of functioning aims or guides to procedure.					
4. Skill in selection and organization of materials.					
5. Resourcefulness in selecting appropriate methods, as story, discussion, project, dramatic.					
6. Skill in use of method employed.					
7. Skill in motivating lesson preparation.					
8. Skill in securing pupil participation in recitation.					

VI. Pupil Response: includes attitudes and acts both in classroom and outside.

1. Loyalty to school, measured by punctuality, regularity of attendance.
2. Readiness to do work assigned or carry out projects agreed upon by class.
3. Attitude in church and school—quiet, reverent, attentive.
4. Lessons and ideals carried over into everyday conduct.
5. Growing interest in religion and loyalty to the Church.

Very Poor	Poor	Average	Good	Very Good

**C. LIST OF SELECTED TESTS VALUABLE FOR USE IN
THE SENIOR DEPARTMENT OF THE
CHURCH SCHOOL**

1. "Biblical Knowledge Tests," by M. T. Whitley. Teachers College, Columbia University.

Purpose: Measurement of knowledge about Old and New Testaments.

2. "Church School Examination Alpha"—A revision of the Giles Sunday School Examination A, prepared by W. L. Hanson. Presbyterian Board of Christian Education.

Purpose: To measure the knowledge of Biblical materials.

3. "Sunday School Examination A," by J. T. Giles.
Presbyterian Board of Christian Education.

Purpose: To measure the knowledge of Biblical materials.

4. "Test of Social Attitudes and Interests," by H. N. Hart, Iowa Child Welfare, Research Station, University of Iowa.

Purpose: To show dominant likes and dislikes, attitudes and points of view.

5. "Ethical Discrimination Test," by E. H. Kohs.
C. H. Stoelting Company, 424 N. Homan Avenue, Chicago.

Purpose: To measure significant ethical knowledge and ability to make essential moral judgments, interpretations, and decisions.

6. "Vocational Interest Blank," by Edward K. Strong, Jr. Stanford University.

Purpose: To discover characteristic vocational interests as a guide to the choice of vocations.

7. "Scale for Measuring Attitudes Toward the Church," by L. L. Thurstone and E. J. Chave.
University of Chicago Press.

Purpose: To measure attitudes toward the Church in its various forms from extreme to extreme. The test has been developed with college and university students but may also be of value in the high school years.

8. A series of character and personality tests published by the Association Press, 347 Madison Avenue, New York City. Write for descriptive folder.

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